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PSALM CXIX. 5.

O that my Ways were directed to keep thy Statutes.

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GUIDE

TO

ETERNAL GLORY;

OR,

BRIEF DIRECTIONS to all Christians how to attain Everlasting Salvation.

To which are added,

Several other DIVINE TRACTS: as,

I. Saving Faith discovered, in Three Heavenly Conferences between our Blessed Saviour, and 1. A Publican. 2. A Pharisee. 3. A Doubting Christian.

II. The threefold State of a Christian: 1. By Nature. 2. By Grace. 3. In Glory.

III. The Scriptures Concord, compiled out of the Words of Scriptures, by way of Question and Answer; wherein there is the Sum of the Way to Salvation, and Spiritual Things compared with spiritual.

IV. The Character of a True Christian.

V. A brief Directory for the great, necessary and advantageous Duty of Self-Examination, whereby serious Christian may every Day examine himself.

VI. A short Dialogue between a Learned Divine and a Beggar.

VII. Beams of the Spirit, or cordial Meditations, enlivening, enlightning and gladding the Soul.

VIII. The seraphick Soul's Triumph in the Love of God; with short Remembrances and pious Thoughts.

IX. History Improved, or Christian Applications and Improvements of divers remarkable Passages in History.

X. Holy Breathings, in several divine Poems upon divers Subjects and Scriptures.

Thomas Wilcox

LONDON:

Printed for C. HITCH, and L. LAWES, in *Pater-noster-Row*; and J. HODGES, near *London-Bridge*. MDCCLV.

TO THE

READER.

Chriſtian Reader,

WHEN I conſidered that many poor Souls are in thoſe Days toſſed to and fro, and ready to be carried away with every Wind of Doctrine, by the Sleights of Satan, and his cunning Craftineſs to deceive; and that there are ſo many falſe Foundations to build upon, whereon much Labour is ſpent in vain: That Men do not ſpeak the Truth in Love, neither are they growing up to him in all Things, which is the Head, even Chriſt, *Epheſ.* iv. 15. from whom,

if

if there be a Disjunction, and withou Union with whom, all that we do is accurſed; I thought this little Treatiſe might be very neceſſary and uſeful for eſtabliſhing the Hearts of Chriſtians, and, if the Lord bleſs the Reading of it, may be as a ſtill Voice behind them, ſaying, This is the Way, walk in it, that thou turn not to the Right-hand nor to the Left; for the Way into that pleaſant Path of Soul-Juſtification before God is in and through the Righteouſneſs of Jeſus Chriſt, before whom all our own Self-Righteouſneſs is as filthy Rags; for ſurely ſhall one ſay, in the Lord I have Righteouſneſs and Strength, in the Lord ſhall all the Seed of *Iſrael* be juſtified, and ſhall glory, *Iſaiah* xlv. 24, 25. It is only the Dying of that Juſt One for us unjuſt Ones which muſt bring us to God. He that knew no Sin was made Sin for us, that we (who were nothing but Sin) might be made the Righteouſneſs of God in him,

2 *Cor.*

2 *Cor.* v. 21. Therefore, Christian Reader, let all that is of old *Adam* in thee fall down at the Feet of Christ; he only must have the Preheminence; he is to bear the Glory; he is to build the Temple of the Lord, for he only is worthy: He, by the Father's Appointment, is Foundation, Corner, and Topstone also; he is the Father's Fulness of Grace and Glory; whatever thy Wants are, thou mayest come to him, there is Balsam enough in him to cure the most wounded Soul, and the most afflicted Conscience.

I have subjoined some other brief Tracts, which are intended for the Use of honest plain-hearted Christians, to shew them the exceeding Willingness of Jesus Christ to help and save poor, humble, repenting, and returning Sinners; as also his rejecting and casting off proud, self-conceited, and self-righteous Pharisees and Hypocrites, who having never been sensible of the exceeding Sinfulness of

Sin,

Sin, do therefore never understand the absolute Necessity of a Saviour. The good Lord help us to experience the Truth of these wholesome Advices, that by his Blessing they may be made unto all who read them, like Honey, sweet to the Soul, and Health to the Bones, and my Soul shall rejoice therein, who am,

READER,

Thy Brother in the Faith and
Fellowship of the Gospel,

THOMAS WILCOX.

A

GUIDE

TO

ETERNAL GLORY;

OR,

A Drop of Honey from the Rock CHRIST.

CONTAINING

BRIEF DIRECTIONS to all Christians how to attain a True and Saving Interest in CHRIST.

A Word of Advice to my own Heart and thine. Thou art a Christian by Profession, and dost partake of all the Ordinances of the Gospel? Thou dost well, they are glorious Ordinances; but if thou hast not applied the Blood of Christ to thy Soul, and to the Root of thy Profession, it will wither, and prove but painted Pageantry to lead thee to Destruction; if thou retain the Guilt of any Sin unrepented of, or any Self-righteousness under it, those Vipers will at length eat out the very Vitals of it; try therefore, and examine thy Soul with the greatest strictness every Day, and observe what Bottom thy Profession and Hope of Glory is built upon, whether the Foundation thereof be laid by the Hand of the Blessed Jesus; if not, it will not be able to endure the Storm that will beat against it; Satan will throw it all down, and great will be the Fall thereof, *Mat.* 7. 27.

Glorious Profeſſor! thou muſt be winnowed, every Vein of thy Profeſſion muſt be tried to purpoſe; 'tis terrible to have it all tumbling down, and to find nothing whereon to fix thy Soul. Soaring Profeſſor! look to thy waxen Wings betimes, for they will certainly melt with Temptations; what a Miſery will it be to trade much, and break at length, having no Stock, no Foundation laid for Eternity in thy Soul. Gifted Profeſſor! ſee that there be not a Worm at the Root of thy Religion, which will ſpoil all thy flouriſhing Gourd, and make it die about thee in a Day of Scorching. Look over thy Soul daily, and enquire where are the Merits and Blood of Chriſt viſible upon my Soul? What Righteouſneſs is it that I ſtand upon to be ſaved by? Have I got off, and parted with all my Self-righteouſneſs? Many eminent Profeſſors have come at length to cry out, in the ſight of the Ruin of all their own Merits and Duties, *Undone, undone to all Eternity.*

The greateſt Sins may be hid under the Performance of the greateſt outward Duties, and under the greateſt Terrors. See that the Wound Sin hath made in thy Soul, be perfectly cured by the Merits and Blood of Chriſt; not ſkinned over by Duties, Humblings, Inlargements, or the like; apply what thou wilt beſides the Blood of Jeſus, it will poiſon the Sore. Thou wilt find, that Sin was never truly mortified, and that thou haſt not ſeen the Lord Jeſus ſuffering for thee upon the Croſs; nothing can kill Sin but the beholding of Chriſt's Righteouſneſs.

Nature can afford no Balſam fit for Soul-cure; healing from thy own Duties and Merits, and not Chriſt, is the moſt deſperate Diſeaſe: Poor ragged Nature, with all its higheſt Improvements, can never ſpin a Garment fine enough without Spot, large enough without Patches, to cover the Soul's Nakedneſs; nothing can fit the Soul for that uſe, but the perfect Righteouſneſs of the bleſſed Jeſus. Whatſo-

ever

ever is of Nature's ſpinning it muſt be all unravelled before the Righteouſneſs of Chriſt can be put on; whatſoever is of Nature's putting on, Satan will come and plunder every Rag of it away, and leave the Soul naked and open to the Wrath of God. All that Nature can do, will never make up the leaſt dram of Grace which can mortify Sin, or look Jeſus Chriſt in the Face at the great Day.

Thou art a Profeſſor of Chriſtianity, thou goeſt to hear the Word preached, to Praying and Receiving the Sacrament, and yet for all this miſerable mayeſt thou be; look about thee, didſt thou ever yet ſee Jeſus Chriſt to this Day, in diſtinction from all other Excellencies and Righteouſneſs in the World, and all of them falling down before the Majeſty of his Love and Grace, *Iſaiah* 2. 17. If thou haſt ſeen Chriſt truly, thou haſt ſeen pure Grace, abſolute Righteouſneſs in him, every way infinite and far exceeding all Sin and Miſery. If thou haſt ſeen the Lord Jeſus, thou canſt trample upon all the Righteouſneſs of Men and Angels, as not able to bring thee into Acceptation with God. If thou haſt ſeen Chriſt, thou wouldſt not willingly perform any Duty without him for ten thouſand Worlds, 1 *Cor.* 2. 2. If ever the holy Jeſus hath been diſcovered truly to thy Soul, thou then ſaweſt him to be a Rock higher than all thy Self-righteouſneſs, yea than Sin or Satan, *Pſalm* 61. 2. and this Rock doth follow thee, 1 *Cor.* 10. 4. and there will be continual Influences and Droppings of Honey and Grace out of that Rock to ſatisfy thee, *Pſalm* 81. 16. Examine thy Heart if ever thou didſt behold Jeſus Chriſt as *the only begotten of the Father, full of Grace and Truth*, John 1. 14, 16, 17. Be ſure that thou art really come to Chriſt; that thou haſt anſwered his Call to thy Soul, and haſt clos'd with him for Juſtification. in

Men talk bravely of believing whilſt whole and ſound, yet few truly know what it is. True ſaving Faith is the moſt wonderful thing in the World; if thou add any of thy own Deſervings to it, thou ſpoileſt it. Jeſus Chriſt will not ſo much as look at it for believing; when thou believeſt and comeſt to Chriſt, thou muſt leave behind thee all thy own Righteouſneſs, and bring nothing but hearty Repentance and Sorrow for thy Sins. Oh this is very hard, to leave behind thee all thy Self-Holineſs, Sanctification, Duties and Humblings, to rely upon none of thoſe, but only to bring thy Sins and Miſeries before him; and yet thus muſt thou do, or elſe Jeſus Chriſt is not fit for thee, nor thou for him; he will be an abſolute Redeemer and Mediator, and thou muſt ſee thy ſelf a wretched undone Sinner, or elſe Chriſt and thou wilt never agree; it is the hardeſt thing in the World to take Jeſus Chriſt alone for Righteouſneſs, and yet that is to acknowledge him to be Chriſt; join any thing of thy own with his Merits, and thou wilt loſe thy Labour. Whatever comes in for Acceptation, when thou goeſt to God, except the bleſſed Jeſus, call it Antichriſt, bid it be gone, and make only the Righteouſneſs of Chriſt triumphant; all beſides this muſt fall, if he ſtand, and thou ſhalt *rejoice in the Day of the Fall thereof*, Iſa. 1. 10, 11, 12. *Chriſt alone did tread the Wine-preſs, and there was none with him*, Iſa. 63. 3. and if thou join any thing to him, he will trample upon it in Fury and Anger, and ſtain his Raiment with the Blood thereof.

Thou thinkeſt it eaſy to believe; was ever thy Faith tried in an Hour of Temptation, and with a thorough ſight of Sin? Waſt thou ever put to grapple with Satan, and the Wrath of God lying upon thy Conſcience? When thou waſt as it were in the Mouth of Hell and the Grave, did God then ſhew thee Jeſus Chriſt as a Ranſom and Righteouſneſs? Couldſt thou then ſay, *O, I ſee Grace enough in Chriſt?*

Christ? Thou mayest easily say thou believest, but it is the biggest Word in the World; untried Faith is uncertain Faith. To true believing there must go a clear Conviction of Sin, and the Merits of the Blood of Christ, and of his Willingness to save upon this Consideration meerly, that thou art a sensible and repenting Sinner; these things are all harder than to make a World. All the Power in Nature can never enable a Soul to get up so high in a Storm of Sin and Guilt, as really to believe there is any Grace, any Willingness in Jesus Christ to save him, unless he be assisted by Divine Grace. When Satan chargeth Sin upon the Conscience, then for the Soul to bring his Sins to Jesus Christ, and beg his pardoning Mercy, this is Gospel-like, this is to make him a Saviour, he serves for that use alone, his Blood and Merits alone are necessary for Salvation; that's the Sum of the Gospel.

When the Soul in Duties and Distresses can say nothing but, Jesus Christ I depend on alone for Righteousness, Justification, Sanctification, and Redemption, 2 *Cor.* 1. 30. not on my own Duties, Performances, or Graces; that Soul hath got above the Billows; for all our Temptations, all Satan's Advantages and all our Complainings are laid in Self-righteousness and Self-excellency, and God pursues these by letting Satan loose upon the Soul, as *Laban* pursued *Jacob* for his Images which *Rachel* hid, *Gen.* 31. These must be torn from thee, be as unwilling as thou wilt, since they hinder Jesus from approaching to thee; and till Christ come in, Guilt will not out; and where Guilt is, there is hardness of Heart; and therefore, much Guilt argues little, if any thing, of Christ; when Guilt cries and disturbs thy Soul, take heed of getting it allayed any way but by the Blood of Jesus Christ, any thing else will tend to hardning; make Christ thy Peace, *Eph.* 2. 14. Rest not in thy Duties, Tears, nor nothing else, but in

the Righteousness of Christ alone; thou mayest lose him by trusting in thy Duties, as well as by thy Sins; look unto Jesus, and do as much as thou wilt; stand with all thy Weight upon his Righteousness; take heed of having one Foot on thy own Righteousness, and another on Christ's.

'Till the Lord Jesus come to sit on high upon a Throne of Grace in thy Conscience, there will be nothing but Guilt, Terrors, secret Suspicions, and the Soul hanging between Hope and Fear, which is an ungospel-like State. He that fears to see Sin's utmost Violence, and the utmost Wickedness and Hell of his own Heart, he suspects the Merits of the great Redeemer; be thou never so great a Sinner, yet come to Christ sensible of thy Sins, and strive to make him thy Advocate, and thou shalt certainly find him *Jesus Christ the righteous*, 1 John 1. 2. In all the Doubtings, Fears, and Storms of thy Conscience, look continually at Christ Jesus Do not argue with Satan, it is what he desires, but bid him go to Christ, and he will answer him; 'tis his Office as he is our Advocate, 1 *John* 2. 1. It is his Office to answer the Law as our Surety, *Heb.* 7. 22. It is his Office to answer Justice as our Mediator, *Gal.* 3. 20. 1 *Tim.* 2. 5. and he is sworn to that Office, *Heb.* 7. 20. 21. Beg of Christ there to do it; if thou wilt do any thing thyself, as to Satisfaction for Sin, thou renouncest Christ the Righteous, who was made Sin for thee, 2 *Cor.* 5. 21.

Satan may alledge and corrupt Scripture, but he cannot answer Scripture; it is Christ's Word, and of mighty Authority, who foiled Satan with it, *Mat.* 4. In all the Scripture there is not an ill Word against a poor Sinner stript of Righteousness; nay, it plainly points out this Man to be the subject of the Grace of the Gospel, and none else Believe but Christ's willingness to pardon and save, and that will make thee willing; if thou findest thou canst not believe, beseech

him

him to help thee, he works to will and to do of his good Pleasure, *Phil.* 2. 13. Mourn for thy Unbelief, which is setting up of Guilt in the Conscience above Christ, and undervaluing the Merits of the blessed Jesus, accounting his Blood an unholy, a common and unsatisfying thing. Thou complainest very much of thyself; do thy Sins make thee to look more at the Righteousness of Christ, and less at thy own? If so, then thou art in the right, else complaining is but Hypocrisy. To be looking and relying upon Duties, Graces and Enlargements, when thou shouldst be eyeing of Christ, that's pitiful, and will be apt to make thee proud, but the sight of the Grace of the Lord Jesus will make thee humble. *By Grace ye are saved.* Eph. 2. 5.

In all thy Temptations be not discouraged; *Jam.* 2. Those Waves and Surges may be raised, not to break, but to have thee off thyself, on to the Rock Christ. Thou mayest be brought low, even to the Brink of Hell and Despair, yea even ready to tumble in, but thou canst not be brought lower than the Belly of Hell (and there many Saints have been) yet there mayest thou cry, there mayest thou look toward the Holy Temple, *Jonah* 2. 2, 4. Into that Temple none might enter but purified ones, and with an Offering too, *Acts* 2. 26. But now the Lord Jesus is our Temple, Sacrifice, Altar, and High-Priest also, to whom none must come but Sinners, and that without any Offering but his own Blood once offered, *Heb.* 7. Remember all the Patterns of Grace that are in Heaven. Thou thinkest, O what a Monument of Grace shall I be! Alas, there are many thousands as rich Monuments of Mercy in Heaven as thou canst be. The greatest Sinner did never pose the Grace of Christ, if he were truly sensible of his Iniquities; therefore do not despair, when the Cloud is at blackest, even then look toward Jesus Christ, who is the standing Pillar of his Father's Love and

Grace, set up in Heaven for all Sinners to gaze upon continually. Whatever Satan or thy own Conscience say, do not conclude against thyself; the Lord Jesus shall have the last Word, he is Judge of the Quick and Dead, and must pronounce the final Sentence: His Blood speaks *Reconciliation*, Col. 1. 20. *Cleansing*, 1 Joh. 1. 7. *Purchase*, Acts. 20, 28. *Purging*, *Heb.* 9. 13, 14. *Remission*, v. 22. *Liberty*, *Heb.* 10. 19. *Justification*, Rom. 5. 9. *Nighness to God*, Eph. 2. 13. Not a drop of his Blood shall be lost. Stand therefore and hearken what God will say, for he will speak Peace to his People, that they return no more to Folly, *Psal.* 15. 8. He speaks Grace, Mercy and Peace, 2 *Tim.* 1. 2. That is the Language of the Father, and of his Son Jesus Christ; wait for Christ's Appearance as for the *Morning Star*, Rev. 22. 16. He shall come as certainly as *the Morning*, *and as refreshing as the Rain*, *Hos.* 6. 3. The Sun may as well be hindred from rising, as the Son of Righteousness upon the mourning Soul, *Mal.* 4. 2. Look upon Jesus therefore as well as upon thy Sins, and when thou grievest for them, be sure to have an Eye towards his Satisfaction, *Zach.* 12. 10.

In every Duty look at the Lord Christ; before Duty to pardon, in Duty to assist, and after Duty to accept, without which thy Performance will be but careless and carnal; do not legalize the Gospel, as if part did remain for thee to do and suffer in thy own Strength, and by thy own Power; as tho' Christ were but an half Mediator, and thou must bear part of thy own Sin, and make part of Satisfaction. Let Sin break thy Heart, but never destroy thy Hopes in the Gospel; look as well at Justification and Sanctification; and in performing the highest Commands, consider Christ Jesus not as an Exactor to require, but as a Debtor and an Undertaker to work in thee and or thee. If thou hast hitherto relied upon thy own Duties and Qualifications, more than upon the Merits

rits of Christ, it will cost thee dear, no wonder thou goest about complaining: Graces may be Evidences, but the Merits of the Lord Jesus only must be the Foundation for thy Hope to bottom on; Christ only can be *the Hope of Glory.* Col. 1. 27.

When we come to God, we must bring nothing but Christ and his Satisfaction with us; any Ingredients of our own Excellencies or Qualifications will corrupt and spoil our Faith: He that builds upon Duties, Graces, or any outward Performances, he knows not the Merits of the Holy Jesus. This makes believing so hard, and so far above Nature; if thou believest, thou must daily renounce all manner of reliance upon thy Privileges, thy Obedience, thy Sanctification, thy Duties, thy Graces, thy Tears, thy Meltings, thy Humblings, and nothing must be advanced but Jesus Christ; thy own Works and Self-sufficiency must be every way destroyed, and thou must take all out of God's hand; Christ himself is the *Gift of God*, John 4. 10. Faith is the *Gift of God*, Eph. 2. 8. Pardon is a *free Gift.* Rom. 5. 16.

Ah! how does Nature storm, fret and rage at this, that all is of Gift, and that we can purchase nothing with our Actions, our Tears, nor our Duties; that all natural Workings are excluded, and of no Value in Heaven. If Nature had been to contrive the Way of Salvation, it would rather have put it into the Hands of Saints or Angels to sell it, than into the Hands of the blessed Jesus, who bestows it freely, and whom therefore Nature suspects. Nature would have set up a way to purchase Heaven only by doing, and therefore it abominates the Merits of Christ, and would do any thing, though never so difficult almost, rather than to go to Jesus Christ, and close with him; Christ will have nothing, and the Soul would force something of its own upon him, and this causes the great Controversy between them.

Consider, your Soul! Didst thou ever yet see the Merits of Christ, and the infinite Satisfaction made by his Death? Didst thou see this in a time when the Burden of Sin and the Wrath of God lay heavy upon thy Conscience? that's Grace; the Greatness of Christ's Merits are not known but to a poor Soul at the greatest Loss; slight Convictions will have but slight, low Prizings of the Blood and Merits of the Lord Jesus. Despairing Sinner! thou art looking on thy Right hand and on thy Left, and saying, *Who will shew us any good?* Thou art tumbling over thy own Works and Duties to patch up a Righteousness to save thee, but miserable Comforters will they be unto thee, except thou look up unto Jesus: *Look unto him and be saved, all the Ends of the Earth; there is none else: he is a Saviour, and there is none besides him*, Isa. 45. 21, 22. Look any where else, and thou art undone, God will accept of nothing but the Intercession of his beloved Son, *who is lifted up on high* (as the brazen Serpent was in the Wilderness) that the *Ends of* the *Earth*, even Sinners at the greatest distance, may see him, and look toward him and be saved. The least true Sight of Jesus Christ will be saving to thee, the least Touch will be healing to thee, and God intends thou shouldst look at him, for he hath set him upon a high Throne of Glory, in the open View of all poor miserable Sinners. Thou hast infinite Reason to look at him, no Reason at all to look off of him, for he is *meek and lowly of Heart*, Matth. 11. 29. He will do that himself which he requires of his Creatures, *bear with their Infirmities*, Rom. 15. 1. He *will restore with the Spirit of Meekness*, Gal. 6. 1. And *bear thy Burthens*, v. 2. He will *forgive not only seven times, but seventy times seven*, Matth. 18. 21, 22. It almost put the Faith of the Apostles themselves to a stand to believe this, *Luke* 17. 4, 5. Because we think it hard to forgive, we think Jesus Christ doth so too.

We see our Sins great, and judge them almost unpardonable, and we think the Lord Jesus doth so too, and thus we measure infinite Love with our short Line, infinite Merits with our Sins, which is the greatest Pride and Blasphemy, *Psal.* 103. 11. *Isa.* 40. 15. Hear what he saith, *I have found a ransom*, Job 33. 24. *In him I am well pleased*, Mat. 3. 17. God will have nothing else, neither will any thing do thee good, or satisfy thy Conscience, but Christ, who satisfied the Father, upon whose account all Grace and Mercy is bestowed upon thee. Thy Deserts are Hell, Wrath, and Rejection; Christ's Merits are Life, Pardon, and Acceptation with God. He will not only shew thee what thou deservest, but he will bestow his Merits upon thee. 'Tis Christ's own Glory and Happiness to pardon; remember that when he was upon Earth, he was more conversant among Publicans and Sinners than Scribes and Pharisees, who were his professed Adversaries; for they thought themselves righteous ones: It is not so as thou imaginest, that his State in Glory makes him to neglect or scorn poor sinners; no, he hath the same tender and compassionate Heart in Heaven that he had upon Earth; *He is God, and changeth not.* He is *the Lamb of God that taketh away the Sins of the World*, *John* 1. 29. He hath gone through all thy Temptations, Dejections, Sorrows, Desertions, Rejections, *Mat.* 4. 3. to 12. *Mark* 15. 34. *Luke* 20. 44. *Mat.* 26. 38. He hath drunk the Bitterness of the Cup, and left thee the sweet; the Condemnation is gone: Jesus Christ hath drank up all the Father's Wrath at one Draught, and nothing but Salvation is left for thee, dear mourning Soul.

Thou sayest Thou canst not believe, thou canst not repent: Go then to Jesus Christ as a poor lost undone Wretch, hopeless and helpless, as a filthy polluted loathsome Creature to a cleansing Fountain of Grace; go to him weary and heavy laden with all

thy Impenitency and Unbelief, and beg Faith and Repentance of him; this will be very acceptable to him; tell Christ, *Lord, I have brought no Righteousness, no Grace of my own to be accepted in; I am come for thine, O be pleased to bestow it upon me:* We would be bringing something of our own to the Lord Jesus, and that must not be; not a Penny of our own Righteousness or Nature's highest Improvements, will pass in Heaven; Grace will not stand with Works, *Tit.* 3. 5. *Rom.* 11. 6. This is a terrible Point to Nature, which can't bear the Thoughts of being stript of all, and not have a Rag of Duties nor Righteousness left to trust to; Self-righteousness and Self-sufficiency are the Darlings of Nature, which she preserves as she doth her Life, which makes the Righteousness of the blessed Jesus such a strange thing to her; she cannot desire him; he is just directly contrary to all the glorious Attainments and Interests of Nature. Let Nature but make a Gospel, and it would be quite contrary to the Gospel of Jesus Christ, it would bestow Mercy only on the just, the holy, the innocent, and righteous in their own Eyes; but Christ hath made the Gospel for thee, that is, for the needy, naked sinners, quite stript of their own Righteousness, to the ungodly, unrighteous, unjust and accursed Sinners; to such as cry out of their spiritual Poverty, and say, Lord, I have not one Penny of Grace to help my self, never a poorer Wretch came to thee for Mercy; Grace I want, and if I perish it shall be at thy Feet, begging and praying. Nature cannot endure to think the Gospel is only for sinners, it will rather chuse to despair, than to go to Christ upon such terrible Terms; and when it is put to it, and disturb'd with a sight of the guilt of Sin, and the Wrath of God, it is apt to fly to its old Haunts of Self-righteousness and Self-goodness, and nothing but an infinite Power can cast down these strong Holds; none but the self-justified Person stands excluded from the Grace of the Gospel.

Jesus

Jesus Christ will regard the most abominable wretched Sinner before him, if he approach to him with an humble, broken and relenting Heart; for to a self-conceited Pharisee the Lord Jesus cannot be made Justification, since he is no Sinner; to say, in compliment, I am a Sinner, is easy; but to pray with the Publican indeed, *Lord, be merciful to me a Sinner*, is the hardest Prayer in the World.

It is easy to say, *I believe in Christ*; but to see Christ full of Grace and Truth, of whose Fulness thou mayest receive Grace for Grace, that is very hard: It is easy to *profess Christ with the Mouth*; *but to confess him with the Heart*, as *Peter* did, *To be Christ the Son of the living God*, the alone Mediator, that's above Flesh and Blood.

Many call Jesus Christ Saviour, but few know him to be so: to see Grace and Salvation in Christ, is the greatest Sight in the World; none can do that, but at the same time they shall see that Grace and Salvation to be their own. I may be ashamed that in the midst of so much profession of Christianity, yet I have known so little of the Merits and Blood of Christ, which is the main thing revealed in the Gospel. A Christless formal Profession will be the blackest sight that can be next to Hell. Thou mayest have many good things, and yet one thing may be wanting that may make thee go away sorrowful from Christ; thou hast never yet sold all thou hast; thou hast never parted with all thy own Works, and thy own Righteousness; thou mayest be high and constant in outward Performances, and yet a perfect Enemy and Adversary to Jesus Christ. In every Prayer or Ordinance labour after Sanctification to the utmost, but do not trust in that alone for thy Salvation; if thou dost, it must come down one way or other; the infinite Satisfaction of the Lord Jesus, and not thy own Holiness, must be thy Justification before God. *When the Lord*

Lord shall appear terrible out of his holy Places, Fire shall consume every thing else as Hay and Stubble.

This will be found Religion only, to bottom all our Happiness upon the everlasting Mountains of God's Love and Grace in Christ Jesus, and to live continually in the sight of his infinite Righteousness and Merits; these are sanctifying Sights, and without them the Heart is carnal. Thou wilt then see the full Vileness of Sin, and yet see all pardon'd; thou wilt see thy polluted self, and all thy weak Performances accepted thro' the Mediation of the holy Jesus; thou wilt trample upon all thy own Works, Self-glories, Righteousness, and Privileges as of no Value, and wilt be continually admiring the Righteousness of Christ alone; yea thou wilt rejoice in the Ruin of all thy own Excellencies, that the Lord Jesus alone as Mediator may be exalted upon his Throne of Mercy; thou wilt undervalue all thy Duties which thou hast not performed in the Sight and Sense of the Love of Jesus Christ; without the Blood and Merits of Christ upon the Conscience, all thou *doest are but dead Services*, Heb. 9. 14. Christ Jesus is every way too magnificent a Person for Nature to close withal or apprehend; he is so infinitely holy, that Nature never durst look at him; so infinitely gracious, that Nature can never believe him to be such, when it lies under the full sight of Sin, and the horror of a guilty Conscience: He is too high and glorious for Nature ever to approach. There must be a divine Nature first put into the Soul to make it lay hold of him, who is so exceedingly beyond the sight and reach of Nature, and to whom none can come without the Father's drawing, *John* 6. 44. 46.

Finally, search the Scriptures daily as Mines of Gold, wherein the Heart of Jesus Christ is laid up; watch against Constitution-sins, see them in their Vileness, and they shall never break out into Act; keep always an humble, empty, broken Frame of Heart, sen-

ſenſible of any ſpiritual Miſcarriage, obſervant of all inward Workings, and fit for the higheſt Communications. Keep no Guilt in the Conſcience, but apply the Blood of Chriſt immediately thereto: God chargeth Sin and Guilt upon thee, to make thee look unto Jeſus the Brazen Serpent. Judge not of his Love by *Providences*, but by *Promiſes*. Bleſs God for ſhaking thee off thy falſe Foundations, for any Diſpenſations whereby he keeps the Soul awakened, and looking after Chriſt; it is better to have Sickneſs and Temptations, than Security and Slightineſs; for a ſlight Spirit will ſoon turn to a prohane Spirit, and will ſin and pray too. Slightineſs is the Ruin of Religion, and if that be not rooted out of the Heart by conſtant and ſerious Repentance, and Applications to the Lord Jeſus in fervent Prayer, it will grow more ſtrong and deadly, even under the Ordinances of the Goſpel. Meaſure not thy own Graces by the Attainments of others, but by Scripture-Trial only. Be ſerious and exact in all Duties, and let the Weight of them lye upon thy Heart, but be much afraid in reſting in them, and taking Comfort meerly in thy Performance of them; Comfort from any hand but Chriſt Jeſus, will not continue long.

Be much in Prayer, or elſe you will never keep up much Communion with God; as you are in Cloſet-Prayer, ſo will you be in all other Ordinances. Reckon not upon Duties by high Expreſſions, but by the low frames of Heart wherein they are perform'd; treaſure up the Experiences and Manifeſtation of the Love of Chriſt; they make the Heart humble towards him, and too high to ſtoop to any vile Sin or Luſt. Be true to Truth, but not turbulent and ſcornful; reſtore ſuch as are fallen, and help them up again with all the Bowels of Chriſt; ſet the broken disjointed Bones with the Grace of the Goſpel; deſpiſe not weak Chriſtians; thou mayeſt come to wiſh to be in the Condition of the meaneſt of them. Be faithful to

others

others in discovering to them their Infirmities, and be very sensible of thy own. Visit Sick-beds, and doubting deserted Souls, often; they are excellent Schools of Experience. Abide in your Calling; be dutiful to all Relations as to the Lord; be content with a little of the World, little will serve; think every little thou hast of Earth too much, because thou art unworthy of the least. Think much of Heaven too little, because the Lord Jesus is so rich and free. Think every one better than thy self, and carry deep Humility about thee, as one fit to be trampled on by all Christians.

Observe the Vanity of the World, and the Consumption that is upon all things in it, and love nothing truly but Jesus Christ; mourn to see little of Christ in the World, and so few who see the need of him; Trifles please them better; to a secure ignorant Soul, Jesus Christ is no better than a Fable, and the Scriptures but like a common Story. Prepare for the Cross, welcome it, bear it triumphantly, even like the Cross of Christ, whether Scoffs, Mockings, Jeers, Contempts, Imprisonments, or any other Affliction; but be sure be careful it be Christ's Cross, and not thy own. Sin will hinder thee from glorying in the Cross of Christ; omitting of little Truths against Light, may breed a Hell in the Conscience, as well as committing the greatest Sins against Light.

If thou hast been taken out of the Belly of Hell and Despair into Christ's Bosom, and made *to sit among Princes in the Houshold of God*, O how shouldst thou live as a Pattern of Mercy! Redeemed, restored Soul! what infinite Sums dost thou owe to Jesus Christ; with what a singular frame of Heart must thou walk and do every Duty? Sabbaths, what praising Days! what singings of Hallelujahs should they be to thee! Ordinances what a Heaven, a being with Christ, Angels, and Saints! Every time thou

thou thinkeſt of the Lord Jeſus, be aſtoniſh'd and wonder, and when thou ſeeſt thy Sins, admire his Grace who pardoned them; and when thou art proud, adore his Mercy; and that will humble and ſtrike thee down in the Duſt.

Remember that Chriſt's time of Love was *when thou waſt naked*, Ezek. 16. 8. 9. and *then he choſe thee*. And now canſt thou ever have a proud Thought? Remember *whoſe Arms ſupported thee from ſinking, and delivered thee from the loweſt Hell*, Pſalm 86. 13. And ſhout in the Ears of Angels and Men, *Pſal.* 14. 8. And ſing for ever, *Praiſe Grace, only Grace*. Repent and believe, and pray daily, and walk in the ſenſe of divine Love, as one that hath the Anointings of Grace upon thee. Remember thy Sins, and Chriſt's Pardonings; thy Deſerts, and his Merits; thy Weakneſs, and his Strength; thy Pride, and his Humility; thy many Infirmities, and his Reſtorings; thy Guilt, and Chriſt's Application of his Blood; thy Failings, and his raiſing thee up; thy Slightineſs, and his Sufferings; thy Want, and his Fulneſs; thy Temptations, and his Tenderneſs; thy Vileneſs, and Chriſt's Righteouſneſs.

Bleſſed Soul, whom the Lord Jeſus ſhall find *not having on his own Righteouſneſs*, Phil. 3. 9. But *having his Robes waſhed and made clean in the Blood of the Lamb*, Rev. 17. 14. Woful miſerable Profeſſor, thou that haſt not the Goſpel within. Reſt not upon the Tryal of Men; thou mayeſt paſs the Tryal of all the Men in the World, and yet be caſt away in Chriſt's Day of Tryal; whatever Workings or Attainments come not up to clear and diſtinct Apprehenſions of the Blood, Merits and Righteouſneſs of the Lord Jeſus, which is the main Object of the Goſpel, that Soul falls ſhort of the Goſpel, and will be left in a Condition of Doubtings and Queſtionings; and Doubtings, if not looked to betimes, will turn

to

to a Slightineſs of Spirit, which is one of the moſt dangerous Tempers.

Trifle not with the Ordinances of the Goſpel; be much in Meditation and Prayer; wait diligently upon all Opportunities of hearing the Word of God; we have need of Doctrines, Reproof, Exhortation, and Conſolation, *as the tender Herbs and Graſs have of the Rain, the Dew, the ſmall Rain, and the Showers*, Deut. 32. 2. Do all thou doſt as for thy Soul, as unto Jeſus Chriſt, *Zach.* 7. 5. 6. as if immediately dealing with him, as if he were looking on thee, and thou on him, and fetch all thy Strength and Support from him.

Obſerve what holy Motions you find in your Soul to Duties, and prize the leaſt Motion of the Holy Spirit; the leaſt good Thought thou haſt of the bleſſed Jeſus, the leaſt good Word thou ſpeakeſt of him from thy Heart ſincerely, is rich Mercy; O bleſs God for it! Obſerve if every Day *you have the Day-ſpring from on high*, with his Morning Dews of mourning for Sin, conſtantly viſiting you, *Luke* 1. 17. whether the *bright Morning-ſtar*, with freſh Influences of Grace and Peace, do conſtantly ariſe upon you, *Rev.* 22. 16. and the Lord Jeſus ſweetly greeting thee in all Duties: What Duty makes not more *ſpiritual*, will make more *carnal*; what doth not *quick* and *humble*, will *deaden* and *harden*. *Judas* may have the Sop, the outward Privilege of Baptiſm, the Lord's Supper, and the like; but *John* leaned on Chriſt's Boſom, *John* 13. 23. That's the Goſpel Ordinance Poſture, in which we ſhould pray, and hear, and perform all Duties. Nothing but lying in that Boſom (as it were) will diſſolve hardneſs of Heart, and make thee mourn kindly for Sin, and cure ſlightineſs and careleſsneſs of Spirit, which is the very Gangrene of Profeſſion; this will humble indeed, and make the Soul cordial to its bleſſed Redeemer, and cauſe Sin to appear exceeding ſinful.

Never

Never think thou art right as thou ſhouldeſt be, nor that thou art a Chriſtian of any glorious Attainment, until thou come to lye in the Boſom of Chriſt, who is in the Boſom of his Father, *John* 1. 18. Come therefore and beg of the Father for the Revelation of Jeſus Chriſt; you can come with no Requeſt that pleaſeth him better; he gave him out of his own Boſom for that very end, even to be held up before the Eyes of all Sinners as the everlaſting Monument of his Father's Love. Looking at the natural Sun weakeneth the Eye, but the more you look at Chriſt Jeſus the Son of Righteouſneſs, the ſtronger and clearer will the Eye of your Faith be; look unto him and you will love him, and live on him, and think on him continually. Keep your Eye conſtantly upon him and his Commands, or elſe every blaſt of Temptation will ſhake you; if you would ſee the hatefulneſs of Sin, and would heartily mourn for it, look upon the Saviour of the World's ſuffering and ſatisfying for it.

Go to Jeſus Chriſt in ſight of thy Sin and Miſery, not of thy own Works or Holineſs; look upon him as ſhining in the Firmament of his Father's Love and Grace, and that will comfort you. A Chriſtian never wants comfort but by breaking the Order and Method of the Goſpel, looking upon his own, and looking off of Chriſt's perfect Righteouſneſs; which is to chuſe rather to live by Candle-light than by the light of the Sun. If you wou'd pray and cannot, and ſo are diſcouraged, ſee Chriſt praying and uſing his Intereſt with the Father for you; and what then can you want? *John* 14. 16. *c.* 17. If you be troubled, look unto Chriſt who is your Peace, *Eph.* 2. 14. He left you Peace again and again, when he went up to Heaven; he charged thee not to be troubled, no not in the leaſt ſinfully troubled, ſo as to obſtruct thy Comfort or thy Believing, *John* 14. 1, 27. He is now upon the Throne, having ſpoiled upon his Croſs,

Croſs, even in the loweſt State of his Humiliation, all whatſoever can hurt and annoy thee: He hath born all thy Sins, Sorrows, Fears, Diſgraces, Sickneſſes, Troubles, and Temptations, and is gone to prepare Manſions for thee.

Happy art thou therefore, O ſincere Soul, who makeſt Chriſt all thy Life, and art dead to all things beſides; thou art the excellent Chriſtian, one highly beloved, who haſt found Favour with God, and art a Favourite. For all his Love and favour to thee, love all his poor Saints and Children, even the meaneſt and weakeſt, notwithſtanding any Difference in little Matters; they are engraven on Chriſt's Heart, as the Names of the Children of *Iſrael* on *Aaron*'s Breaſt plate, *Exod.* 21. 21. Let them be ſo on thine. Pray for the Peace of *Jeruſalem*; they ſhall proſper that love her, *Pſal.* 122. 6.

Saving FAITH diſcovered,
In three Heavenly Conferences.

1. *Between Jeſus and a Publican.*
2. *Between Jeſus and a Phariſee.*
3. *Between Jeſus and a doubting Chriſtian.*

The firſt Conference between Jeſus and a Publican.

IN the great Day of the Feaſt, Jeſus ſtood and cried, ſaying, If any Man thirſt, let him come to me, *John* 7. 31. Then drew near all the Publicans and Sinners for to hear him, *Luke* 15. 1. And he ſaid unto one of them,

Poor Publican, what makes thee draw near to me?

Publican.

Publican. Because they say, Lord, that thou art a friend of Publicans and Sinners, *Matt.* 11. 19.

J. So I am, and thou art welcome, my beloved friend, sit down therefore with Me and my Disciples, Mat. 9. 10.

P. Good Master, tho' I am unworthy to come into thy Presence, yet thro' thy Leave I'll sit here at thy Feet, to hear thy gracious Words, *Mark* 7. 27. *Luke* 10. 39. *John* 12. 3.

J. How knowest thou that my Words are gracious?

P. Lord, I have heard thee say, that Publicans and Harlots shall enter into the Kingdom of Heaven before the Pharisees, who think themselves far better than us. *Mat.* 21. 31. *Luke* 18. 11, 12.

J. And what say the Pharisees to that?

P. They murmur among themselves, and say, This Man receiveth Sinners, and eateth with them, *Luke* 15. 2.

J. Didst thou ever hear me preach before that time?

P. Yes, once besides, and it was the best and most comfortable Sermon that ever I heard.

J. Dost thou remember any of it?

P. Yes, (tho' I have a bad Memory, yet) I remember thou didst say, If a Man had an hundred Sheep, and did lose one of them, he would leave the ninety and nine in the Wilderness, and go after that which was lost, until he find it; and when he hath found it he layeth it on his Shoulders rejoicing, and when he comes home, he calleth together his Friends and Neighbours, saying unto them, Rejoice with me, for I have found my Sheep that was lost.

J. Is that all thou canst remember?

P. No, I remember somewhat more, that thou didst speak of a Woman that had ten Pieces of Silver, and when she had lost one piece, she fought for it till she had found it, and then called her Neighbours together to rejoice with her. Also thou spakest of a Man that had two Sons, the one that lived still at home,

and

and was obedient to his Father; the other that went away from his Father, and spent his Father's Means among Harlots till he came to Poverty; and yet, when he returned to his Father, his Father did receive him willingly, and made him great Welcome and Entertainment.

J. Well done, my Friend, thou hast well remembred? but dost thou know why I spake these Comparisons?

P. No, Sir, I do not well know that.

J. It was to comfort and encourage the Publicans and great Sinners that did hear me, and to silence the Jews that did murmur because they came to hear me, and because I received them.

P. It is true, Lord, there were many of us there then, but we did not know what thou didst mean by he lost Sheep, the lost Piece, and the wicked Son.

J. I did mean thy Countrymen and Companions, the Publicans, Harlots and Sinners, that are in a lost Condition, because of your Sins and Wickedness in the Eyes of others (as the Pharisees) quite lost, and adjudged to perish for ever.

P. But who was it, Lord, that did seek for the lost Sheep, and the lost Piece of Silver?

J. It was I, who am the Saviour of Sinners, and the Shepherd of the Sheep, that am come to seek and to save that which is lost, *Luke* 19. 10.

P. Lord I am one of those that are lost, what shall I do to be saved? *Acts* 16. 31.

J. I am the Way, and the Door; if any Man enter in he shall be saved, and whosoever believeth on me he shall not perish, but have everlasting Life, *John* 14. 6. and 10. 9. and 2. 15, 16.

P. Lord, canst thou save such a Sinner as I am?

J. Yes, I have Power to save, and Power to destroy, but I came not to destroy * Mens Lives, but to save them, *James* 4. 12. *Luke* 9. 56.

* Greek ψυχὰι ἀνθρώπων, the Souls of Men.

P. And

P. And art thou willing, Lord, that I should be saved?

J. Yes, I am willing that all should be saved, and come to the Knowledge of the Truth, 1 *Tim.* 2. 7.

P. But, Lord, I am a wicked and sinful Man, *Luke* 5. 8.

J. I know, dear Soul, that thou art so; but I came not to call the Righteous, but Sinners to Repentance, *Mat.* 9. 13.

P. But Lord, I am not an ordinary, but an extraordinary Sinner.

J. Notwithstanding, poor Man, hearken for thy comfort; there was a certain Creditor had two Debtors, the one owed him five hundred Pence, and the other fifty; and when they had nothing to pay, he freely forgave them both, *Luke* 7, 41. 42.

P. But, Lord, I am a greater Sinner than either of them both, for I have nothing but sinned all my Lifetime.

J. What tho' I am come to deliver those that were all their Life time subject to (*a*) Bondage, *Heb.* 2. 25.

P. Lord be merciful to me a Sinner, for I think there is not a greater Sinner upon Earth than I am, *Luke* 18. 12.

J. I am merciful, and will be merciful, and will pardon thy Sins, *Jer.* 3. 12. *Heb.* 8. 12.

P. Lord, I am such a Sinner that I deserve no Pardon, for I have wearied thee with my Sins.

J. Though thou dost not deserve Pardon, and though thou hast wearied me with thy Sins, yet I will pardon thy Iniquities for my own Name's sake, *Isa.* 43. 25.

P. Lord, I do think my Sins are so great, that it is impossible for them to be pardoned.

J. Do not think or say so, for all things are possible to him that believeth, *Mark.* 9. 23.

(*a*) Or the Bondage of Sin.

P. But

P. But my Sins are foured, I think all the Water in the Sea cannot wash them away.

J. Though thy Sins be as Scarlet, they shall be as white as Snow; and though they be red like Crimson, they shall be as Wool (if thou wilt turn to me from them) for my Blood can cleanse thee from all Sin, *Isa.* 1. 18. 1 *John* 1. 7.

P. But, Lord, If I should turn to thee from them; yet they are written down, and thou wilt not blot them out, *Jer.* 18. 23.

J. I am he that blotteth out thy Transgressions, yea, have blotted out as a thick Cloud thy Transgressions, and as a Cloud thy Sins; return therefore unto me, for I have redeemed thee, *Isa.* 43. 25. and 44. 22.

P. But if I should return unto thee, yet when I sin again, thou wilt remember my Sins.

J. No, I will pardon thee, and thy Sins and Iniquities I will remember no more, *Heb.* 10. 17.

P. O Lord, I am the Child of wicked Parents, and thou hast said, Thou will visit the Sins of the Father upon the Children to the third and fourth Generation.

J. If a wicked Father begets a Son that seeth all his Father's Sins which he hath done, and considereth, and doth such like, that Son shall not bear the Iniquity of the Father, *Ezek.* 18. 14. 20. *and* 16. 3. *to the* 13.

P. But, Lord, were there any wicked Parents that had good Children?

J. Yes, many, as wicked *Ahaz* had good *Hezekiah*, 2 Kings 16. 20. *with* 2 Kings 18. 3. So Idolatrous *Amon* had zealous *Josiah*, and ungodly *Saul*, had godly *Jonathan*, 2 Kings 21. 21, 22. *with* 2 Kings 20. 2.

P. Lord what if I be a Bastard, and the Child of Whoredom?

J. That doth not hinder thee neither to be saved, for my Servant (*) *Jeptha* was a Bastard, so was my Servant *Phares*, who is reckoned in my own Genea-

* Con pare *Judg.* 11. 1. with *Heb.* 11. 32.

logy.

logy. Compare *Gen.* 38. 18. and 29. and *Ruth* 4. 12. with *Mat.* 1. 3.

P. But, Lord, is there not such a Scripture, that a Bastard shall not enter into thy Congregation until the tenth Generation?

J. Yes there is such a (*d*) Scripture, and that should make People shun the Sin of Whoredom, but that doth not exclude Men that are born Bastards after the Flesh, if they be born again of *the Spirit, either out of my Church on Earth (now in the Days of the Gospel) nor yet out of Heaven.* (*d*) Deut. 23. 2.

P. But what, Lord, if my Father was a Bastard?

J. Neither doth that hinder, for *Zarah* the Brother of *Pharas* (who was a Bastard) begot my two wise and godly Servants *Ethan* and *Herman*. Compare *Gen.* 38. 30. 1 *Chron.* 26. with *Psalm* 88. and *Psalm* 89: The Titles of both being of *Heman* and *Ethan.*

P. O Lord, I am a very old Sinner, and have one Foot already in the Grave; and I fear it is too late for me now to be called.

J. No, it is not too late, for I call some at the ninth Hour, yea some at the (*e*) eleventh Hour. And I will pour out of my Spirit upon old Men in these Gospel-days, *Mat.* 20. 6, 9 *Joel* 2. 28. with *Acts* 2. 17. (*e*) which is but one Hour before Night, or a little before Death)

P. But, Lord, I have committed such great and heinous Sins, both by speaking and doing, that I am afraid it is in vain for me to seek Mercy.

J. Tho' thou hast spoken and done evil Things, as much as thou couldst, yet return unto me, and I will not cause mine Anger to fall upon thee, for I am merciful, *Jer.* 3. 5.

P. How shall I look upon thee, gracious Lord, for I have multiplied Sins against thee?

J. As thou hast multiplied Sins, so will I (*f*) multiply Pardons, if thou wilt return unto me the Lord, *Isa.* 55. 7. (*f*) Or will abundantly pardon.

P. O but, Lord, I scarce think any so wicked as my self were saved, for I was an Idolater, an Adulterer, a Thief, a Drunkard, and what not that was wicked.

J. Such were many of my Servants that are now in Heaven; but I, according to my own Kindness and Pity to them, saved them by washing, sanctifying, and justifying them by my own *(g)* Name, Blood, and Spirit, 1 *Cor.* 9. 6, 9, 10, 11. *(g)* Or Power.

P. O but, merciful Saviour, I was a Ringleader of others into Sin, and I enticed and drew many into Wickedness; and therefore my Case is far worse than others.

J. As thou wast a Ringleader and Enticer of others into Sin, so I can make thee a Guide and Leader of others into, and in the way of Righteousness, as I made thy Countryman *Levi*, and others.

P. But that which makes me fear most, is because I was a Blasphemer, Reviler, and Persecutor of thy People, yea many of thy Saints did I shut up in Prison.

J. Yet thou shalt have Mercy, because thou didst it ignorantly, through Unbelief, 1 *Tim.* 1. 13.

P. But Lord, I find my Heart so hardned, through the Deceitfulness and Custom of Sin, that I cannot hope it will ever be otherwise.

J. I can and will take the stony Heart out of thy Flesh, and I will give thee a Heart of Flesh, *Ezek.* 36. 26.

P. Lord, wilt thou do all for me?

J. I must do all for thee, for without me thou canst do nothing, *Phil.* 2. 13. *John* 15. 5.

P. Lord, what then shall I do?

J. Before I teach thee what thou must do, I will first shew thee what I have done and suffered for thee.

P. Good Master, I desire to know that

J. 1. I left my own Glory, and came into the World to save thee, and such Sinners as thou art, *John* 17. 5. 1 *Tim.* 1. 15.

2. Though I was the only Son of my Father, and in his own Form, and equal to him; yet I took upon

me

me the Form of a Servant, for thee and thy Brethren's sake, *John* 1. 14. *Phil.* 2. 6, 7, 8.

3. Though I was Heir of all Things, and Possessor of Heaven and Earth, yet I became poor and hungry that thou mightest be made rich, *Heb.* 1. 2. *Gen.* 14. 19. and 2 *Cor.* 8. 9.

4. Though I deserved Honour and Glory, yet I was reviled, threatned, and persecuted by my own Creatures, and all for my good Will to thee, *Heb.* 2. 9. 1 *Pet.* 2. 23.

5. Tho' I had no Sin, yet I was made Sin, that thou poor Sinner mightest escape Sin, 1 *Pet.* 1. 19. *and* 2. 22. 2 *Cor.* 12. 1.

6. Though I was a Law-giver and a Law-maker, yet I became under the Curse of my own Law, that I might redeem thee from that Curse, *Isa.* 33. 22. 3. 14.

7. When I had power over mine own Life, and no Man could take it from me, yet I laid it down for thee, that thou mightest have Life, *John* 10. 18. *Rom.* 5. 6, 9. 1 *John* 3. 16.

8. Though I was my Father's delight, and an object of his Love from everlasting, yet I became an object of his Wrath, for my Love to thee, *Prov.* 8. 30. *Psalm* 88. 10. and 102. 10

9. When thou wast an Enemy, and a Stranger to God my Father, I made peace between him and thee, and reconciled thee to him by my Death and Sufferings, *Rom.* 5. 10. *Col.* 1. 20, 21. *Eph.* 2. 12, 13.

10. When thou wert a Slave to the Devil, and a Fireband of Hell, I did rescue thee from the Power of the one, and redeem thee from the Plague and Punishment of the other, 2 *Tim.* 2. 25. *Amos* 4. 11. *Heb.* 2. 14 1 *Thes.* 1. 10.

P. Lord, I did not deserve any of this from thee.

J. True, thou didst not deserve it, but yet I did it freely, and out of Love to thee, *Rom* 3. 24. *Eph.* 5. 2.

P. Are all my Sins, Lord, satisfied for, and done away by, thy Death?

J. Yes, they are perfectly satisfied for, and absolutely done away out of my Father's sight, never to be imputed again to thee, 2 *Cor.* 5. 19.

P. And is there nothing now in the Way that hinders me to be saved?

J. No, there is nothing, for I have taken all Things out of the Way, that hindred thee to be saved, *Col.* 2. 14.

P. And am I to do nothing to be saved?

J. Nothing at all towards thy own Salvation, for I have bought thee from Death, and purchased thee Life and Salvation. 1 *Cor.* 6. 20. 1 *Pet.* 1. 18, 19. *Eph.* 1. 14.

P. Shall I then be saved, Lord?

J. Yes, if thou wilt believe, and trust wholly and only upon me, and upon my Righteousness and Merits, thou shalt be saved, *John* 3. 36. *Com.* 9. 33. *and* 10 6. 11.

P. Lord, I would believe, but I partly am afraid to believe, and partly I am so weak that I cannot believe.

J. Thou poor fearful Heart, fear not, but be strong, *Isa.* 34. 5. But tell me why thou art afraid.

P. Lest I should presume, or lest I should believe, and have no Ground for my Faith.

J. It is not Presumption for thee to do what I command thee, but it is Obedience; and is not my word of Promise a sufficient ground for thy Faith? 1 *John* 3. 23. *John* 5. 24.

P. Dost thou then, Lord, command me to believe?

J. Yes, fear not, believe on me, and thou shalt be saved, *Luke* 8. 50. with *Acts* 16. 31.

P. But, Lord, though thou commandest me, yet I have no Power to believe.

J. I will write my Laws in thy Heart, and will enable and give thee Power to believe, *Heb.* 8. 10. *Mat.* 12. 21.

P. Lord, if thou wilt also give me Power to believe, I will acknowledge I am nothing but what I

am

am in thee, and that I have nothing but what I have received from thee.

J. Dost thou not believe?

P. O yes; now, Lord, I do believe, *John* 9. 38.

J. This is the Work and Gift of God, that thou dost believe; for Flesh and Blood hath not wrought this in thee, *John* 6. 29. *Eph.* 2. 8.

P. O Lord, I do acknowledge it to be thy Work, but I am afraid I shall lose this Faith again.

J. I that am the Author of thy Faith, will also finish it: be therefore of good Chear, for thou art one of my Father's Children, and of my Saints, and my Spirit shall abide in thee for ever, *Heb.* 12. 2. *John* 4. 14. and 7. 38, 39.

P. Lord, I have sinned against thy Father, and against thee, and I am unworthy to be called either his Son, or thy Servant, *Luke* 15. 21.

J. Son, thy Sins are forgiven thee, sin no more, *Luke* 5. 25. *John* 8 11.

P. Lord, I am afraid I shall sin again, though I desire and resolve never to do it. But what, Lord, if I should sin against my Will?

J. Thou canst not sin willingly and wilfully; for my Seed of Grace will remain in thee; and if thou sinnest through Weakness and Frailty, I will be an Advocate and a Propitiation for thy Sins, 1 *John* 3. 9. 2. 12.

P. Is it thy Will, Lord, that I should have Forgiveness of my Sins, and doubt no more?

J. Yes, sure, for these things have I spoken that thou shouldest have a full Assurance, and doubt no more.

P. But what if Satan, when he sees me sin, should tempt me to doubt again?

J. Say unto him, that I am faithful and just to forgive thee thy Sins, and that my Blood cleanseth thee from all Sin, *John* 17.

P. But, Lord, wilt thou not have me to confess my Sins?

J. Yes, I will have thee to confeſs them, and forſake them, 1 *John* 1. 9. *Prov.* 28. 13.

P. But, Lord, is it thy Mind that I ſhould always be ſorrowful?

J. No, but it is my Mind rather that thou ſhouldeſt always rejoice, and have ſtrong Conſolation, *Phil.* 4. 4. *Heb.* 6. 11.

P. O Lord, I cannot chuſe but cry and mourn, and be aſhamed, and hate myſelf for all my former Wickedneſs and Ungodlineſs, *Ezek.* 16. 61.

J. Thou mayeſt do that, and yet hold faſt thy Confidence; for the Spirit of Mourning, and the Spirit of Grace and Adoption, may be in thy Heart at once, and the one not deſtroy the other, *Zach.* 12. 10.

P. Lord, what is that?

J. Thou mayeſt mourn at the Sight of thy Sins, as they were committed againſt me, and for thy denying, ſelling, and crucifying me, and yet thou mayeſt believe (becauſe I have ſaid ſo) that they are all pardoned: As *Joſeph*'s Brethren cried and complained for their Guiltineſs in ſelling him, yet they were glad that he was alive, and could help them in their Diſtreſs, *Gen.* 42. 21, 22.

P. Now, Lord, thou haſt taught me what I ſhould do in reſpect of myſelf: But now, Lord, I would do ſomething for thee.

J. Come then and follow me, *Mat.* 9. 9. And he aroſe and followed him.

The Second Conference, between Chriſt and a Phariſee.

THEN one of the Phariſees came to him, and aſked him, What ſhall I do to work the Work of God, *John* 6. 28.

Chriſt. This is the Work of God, that thou believe in him (*viz. me*) whom he hath ſent, *John* 6. 29.

Pha-

Pharisee. But, Master, what good Thing shall I do that I may have eternal Life? *Mat.* 19. 16.

C. If thou wilt be saved by doing, then keep the ten Commandments.

Ph. I have kept them all from my Youth, *Mat.* 19. 20.

C. Then thou art a Sinner.

Ph. Yes, we are all Sinners; but I thank God I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican, *Luke* 18. 11.

C. Why, what dost thou more than this Publican?

Ph. I fast twice in the Week, and give Tithes of all that I possess, and concerning the Law, I live blameless, *Luke* 18. 12. *Phil.* 2. 6.

C. Hast thou never read, that they which follow after the Law of Righteousness, have not attained to the Law of Righteousness, *Rom.* 1. 31.

Ph. No, I never observed that, but I remember another Text, where God saith, I gave them my Statutes, and shewed them my Judgments, which if a Man do, he shall live in them, *Ezek.* 20. 11.

C. Dost thou think to go to Heaven by doing?

Ph. Not by doing only, but by doing good and departing from evil.

C. But doth not the Law say, Cursed is he that observeth not all things that are written in the Words of the Law to do them? *Deut.* 27. 26.

Ph. Yes; that is, whosoever breaks the Law is accursed unless he repents for it.

C. The Law doth not say, Unless Men repent for breaking it they are accursed, but it says absolutely that they are accursed; and I say, Whosoever keepeth the whole Law, and yet offendeth in one Point, he is guilty of all, *Gal.* 3. 10. *Jam.* 2. 10. *Mat.* 5. 19.

Ph. I say so too, that except Men keep the Law of *Moses*, they cannot be saved; and whosoever know not, and keep not the Law, they are accursed, *Acts* 15. 1, 24. *John* 7. 46.

C. Doſt thou know the Law ?

Ph. Yes, I know the Law, for I am inſtructed daily out of the Law, by our (*c*) Doctors of the Law and holy Prieſts. (*c*) *Zeph.* 3. 4.

C. The Prieſts have done violence to the Law, and they that handle the Law know not the Lord, *Jer.* 3. 8.

Ph. *Jehovah* hath ſaid, that the Law ſhall not periſh from the Prieſt ; for the Prieſt's Lips is to keep Knowledge, and we are to ſeek the Law at his Mouth, *Jer.* 18. 81. *Mal.* 2 7.

C. God hath ſaid alſo, that the Law ſhall periſh from the Prieſt ; and that they ſhall not eve y Man teach his Neighbour any more, for all ſhall know the Lord from the leaſt to the greateſt, *Jer.* 31.4.

Ph. I perceive thou goeſt about to deſtroy the Law.

C. Think not ſo, for I am not come to deſt.oy the Law, but to fulfil it, *Matt.* 17. *Luke* 16. 17.

Ph. Ay, Sir. I like that, that we ſhould fulfil the Law, that we ſhould perform it.

C. Yes, *Moſes* gave you the Law, but none of you keep it, but you have been partial in the Law : Ye pay Tithe of Mint, Annis, and Cummin, and have omitted the weightier Matters of the Law, Judgment, Mercy, and Faith, *John* 7. 19. *Mal.* 2. 9. *Matth.* 23. 23.

Ph. It is true we may come ſhort in ſome Things, but he that keepeth the Law happy is he.

C. Thou that reſteſt in the Law, and makeſt thy Boaſt of the Law, through breaking the Law thou doſt diſhonour God, and cauſeſt many to ſtumble at the Law, verily I ſay unto thee, thou ſhalt be judged by the Law, *Rom.* 2. 17, 23. *Mal.* 2. 8. *Rom.* 2. 12.

Ph. No, I hope rather to be juſtified, than to be judged by the Law.

C. Verily, verily, I ſay unto thee, by the Deeds of the Law there ſhall no Fleſh be juſtified in God's ſight, *Rom.* 3 20. *Gal.* 3. 11.

Ph. How

Ph. How then shall I be justified?

C. The Righteousness of God without the Law is is manifest, being witnessed by the Law and the Prophets, *Rom.* 2. 26. *Rom.* 4. 13.

Ph. What Righteousness is that?

C. Not a Man's *(h)* own Righteousness, which is called the *(i)* Righteousness of the Law; but the *(k)* Righteousness which is of God by Faith, (*h*) *Phil.* 3. 9. *(i) Rom.* 2. 26. (*k*) *Rom.* 4. 13.

Ph. What Difference is there between the Righteousness of the Law, and the Righteousness of Faith?

C. *Moses* describeth the Righteousness of the Law thus, that the Man which doth those things which the Law requireth shall live by them; but the Righteousness of Faith saith, Whosoever believeth on me shall be saved, *Rom* 13. 5, 6, 11.

Ph. How can Man be saved by believing in thee, for thou art but one?

C. As by one *(l)* Man's Offence Death reigned, by one much more they which receive Abundance of Grace, and of the Gift of Righteousness, shall reign in Life by me, who am the *(m)* Son of Righteousness, (*n*) and made by God my Father to be Righteousness unto Men. (*l*) *Rom.* 5. 7. (*m*) *Mal.* 4. 2. *(n)* 1 *Cor.* 1. 33.

Ph. Thou beareſt Record of thyself, *John* 8. 13.

C. (*o*) Tho' I bear Record of myself, yet my Record is true. *(p)* My Father also beareth Witness of me, and this is his Witness, that he hath given Life, and this Life is in (me) his Son. (*o*) *John* 8. 14. (*p*) 1 *John* 5. 11.

Ph. But what sayest thou, how was our Father *Abraham* and his Seed (who lived before thee) justified and saved?

C. Your Father *Abraham* rejoiced to see my Day, and he saw it, and was glad, for I was before *Abraham*, and he and his spiritual Seed were justified and saved by Faith in me. *Rom.* 4. 3, 11, 13, 16. *Gal.* 3. 14, 18, 20.

Ph. But was not *Abraham* justified by Works?

C. If *Abraham* were justified by Works, he hath whereof to glory, but not before God; for what saith the Scripture? *Abraham* believed God, and it was accounted to him for Righteousness, *Rom.* 2. 3. (It is true, *Abraham*'s Faith was accompanied with Works)

Ph. If I be not justified by my good Works, to what End should I perform them?

C. Though thy good Works cannot justify thee before God, yet they may glorify God, and be profitable unto Men, *Matt.* 5. 16. *Tit.* 3. 8.

Ph. Well then, I am glad my good Works are good for something.

C. Yes, thy good Works would be good for something, if thy Faith (like *Abraham*'s) did work with thy Works, but thou dost not believe, and all thy Works thou dost to be seen of Men, *Jam.* 2. 22. *Matt.* 23. 5.

Ph. No, I do not my good Works to be seen of Men, but to please God.

C. I tell thee that without Faith it is impossible to please God, *Heb.* 1. 6.

Ph. But God hath said, If a Man do well, he shall be accepted.

C. It is not for their well-doing that Men are accepted with my Father, but they are made acceptable in me, and their Works are accepted for my sake, *Eph.* 1. 6. 1 *Pet.* 2 6.

Ph. But am I no nearer Heaven, that perform good Works, than this sinful ungodly Publican?

C. Thou Hypocrite, that justifieth thyself, and judgest another; I tell thee, that Publicans and Harlots shall enter into the Kingdom of Heaven before such as thou art, *Matt* 7. 5. *and* 21. 31.

Ph. Oh! untrue and false Doctrine, to say that those cursed Men who know not the Law, should be saved before us who are the Children of *Abraham*, *John* 7. 49. *and* 8. 33.

C. Thou

C. Thou blind and self-conceited Pharisee, understandest thou not the Scripture? I will have Mercy, and not Sacrifice; for I am not come to call the Righteous, but Sinners to Repentance: And I say unto thee, Unless thou dost believe in me, thou art not the Child of *Abraham*, *Mat.* 9. 13. *Gal.* 3. 26.

Ph. I believe in the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*, whose Child and Servant I am.

C. If thou didst believe in God thou wouldst also believe in me; but thou art the Child of the Devil, and in Bondage to this Day, *John* 8. 44. *Gal.* 4. 25.

Ph. How am I in Bondage?

C. Thou art under the Curse of the Law, and under the Power of Sin and Satan? and canst never be made free, unless I make thee free, *John* 8. 34, 35, 36.

Ph. *How dost thou* free Men?

C. By my (*a*) Death and Sufferings I satisfy the Law by the (*b*) Power of my Resurrection I overcome Death; and by my Spirit I (*m*) cast out Satan, and (*n*) subdue Sin. (*a*) *Gal.* 3. 13. (*b*) 1 Cor. 15. 55, 57. (*m*) *Matt.* 12. 28. (*n*) *Rom.* 8. 2.

Ph. Sir, I hope to be freed another way, to wit, by my Sacrifices, Prayers, and good Works.

C. Thy Sacrifices and Prayers are an Abomination unto me, and thy Works are not found perfect before God, *Isa.* 69. 3. *Prov.* 15. 8. *and* 28. 9. *Rev.* 3. 2.

Ph. What dost thou think to beat me off from my long Prayers, and good Works? I hope by these, together with my Fasting and Mourning, to lay a sure and happy Foundation for my Soul for ever.

C. Thou Worker of Iniquity, that dost (*a*) practise Hypocrisy; I tell thee thy Prayers are (*b*) Sin, thy Works are done to be seen of Men; thou also fasteth for (*c*) Strife, and thy Mourning is but Hypocritical, therefore, instead of laying a sure and happy Foundation, thou (*d*) heapest up Wrath to thyself against the Day of Wrath. (*a*) *Isa.* 32. 6. (*b*) *Psalm* 109. (*c*) *Isa.* 58. 4, 5. (*d*) *Job* 36. 13.

Ph. Sir, I am not an Hypocrite, but a true Child of God; and I hope I shall be saved, for I know most good Men take me for a godly and righteous Man.

C. Though thou dost outwardly (*e*) appear righteous unto Men, yet within thou art full of Hypocrisie and Iniquity; thou Seed of the Serpent, thy (*f*) hope will perish, for thou canst not (*g*) escape the Damnation of Hell. (*e*) *Matt.* 23. 28. (*f*) *Job* 8. 13. (*g*) 23. 33.

Ph. I do not fear what thou sayest, for I am better perswaded of myself.

C. Tho' thy seared Conscience, and hardned Heart, hinders thee yet from fearing; yet Fear, Terror and Trembling shall (*h*) surprize and fill thy Spirit, and thou shalt roar in (*i*) Flames of Fire, and everlasting Burnings. (*h*) *Isa.* 33. 14. *Deut.* 32. 22. (*i*) *Luke* 3. 17. *Mark* 9. 43, 44. 46.

Ph. I have Joy and Comfort in my Spirit often from my Performances, and I know that God will hear my Prayers that I make publickly and privately unto him.

C. Thou painted Sepulchre, hast thou not read that the (*k*) Joy of all Hypocrites is but for a Moment? And that an Hypocrite shall not (*l*) come before God? and dost thou not (*m*) restrain Prayer before God? and when thou prayest, dost thou not do it publickly to be (*n*) seen of Men? (*k*) *Job* 20. 5. (*l*) *Job* 13. 6. (*m*) *Job* 15. 4. (*n*) *Matt.* 6. 5.

Ph. I pray in private also.

C. Then it is either when (*o*) some Punishment is upon thee, or else to quiet thy carnal Conscience. (*o*) *Isa.* 26. 16.

Ph. Master, why dost thou reproach me in saying thus?

C. Thou Dissembler, that (*p*) seekest Honour of Men, and not the Honour which cometh from God: thou art to expect nothing but Shame and (*q*) everlasting Contempt. (*p*) *John* 5. 44. (*q*) *Dan.* 12. 2.

Ph. Sir, thou judgest rashly.

C. No,

C. No, as I hear I judge, and my Judgment is just and true, *John* 5. 30. *and* 8. 16. 26.

Ph. How knowest thou what I am, that thou so judgest?

C. I am he that searcheth the Heart, and trieth the Reins, and I will give to every one of you according to your Works, *Rev.* 2. 23.

Ph. When thou judgest the World, what Difference wilt thou make between us that serve God, and the Heathens that serve him not?

C. The Difference will be this, that your *(r)* Condemnation will be greater, because, though ye know God, yet ye served him *(s)* vainly, falsly, and *(t)* hypocritically. *(r) Matt.* 23. 14. *Mark* 12. 40. *Luke* 20. 77. *(s) Matt.* 15. 9. *(t) Isa.* 57. 4.

Ph. Good Master I would escape this Condemnation, for I believe it will be great, and thy Words begin to terrify me already.

C. I have told thee already, that there is no other Way for thee to escape it but only by me, yet thou dost not believe in me, *John* 10. 25.

Ph. How wilt thou have me believe in thee?

C. First, I will have thee see thyself to be the *(v)* greatest and vilest of Sinners, and then see all thy *(u)* own Righteousness, Services, and Performances to be as Filth and menstruous Rags. And after thou hast denied and *(w)* abhorred thy self, then cry out, Master, save me, or else I perish; for the *(x)* Whole need not a Physician, but those that are sick. *(v)* 1 *Tim.* 15. *(u) Isa.* 64. 6. *(w)* Ezek. 36. 36. 21. *(x) Matt.* 9. 12.

Ph. I do see myself a Sinner, and am sorry for my Sins; and doth not God say, That whosoever confesseth and forsaketh his Sins, shall find Mercy?

C. I say unto thee, (thou lukewarm Professor) except thou eatest my Flesh and drinkest my Blood, and submitest unto my Righteousness, thou canst not be saved, *John* 6. 32.

Ph. Well then; if I cannot be saved by my own Works and Righteousness, Master, let me be beholding to thee to save me.

C. Hast

C. Haſt thou not read, that (*a*) Salvation belongeth only to the Lord, and that Men are ſaved by Grace without the Works of the Law? why then doſt thou ſo (*b*) lightly eſteem the Rock of thy Salvation, by ſeeking to be juſtified and ſaved (as (*c*) it were) by thy own Works? I tell thee again, thou muſt (*d*) deny thy own Righteouſneſs wholly, and look to be found in my Righteouſneſs only, elſe thou canſt not be ſaved. (*a*) *Pſalm* 3. 8. (*b*) *Deut.* 32. 15. (*c*) *Rom.* 9. 32. (*d*) *Phil.* 3. 9.

Ph. Indeed, Maſter, thou makeſt the Way to Heaven very hard.

C. It is ſo hard that many ſhall ſeek to enter in, and ſhall not be able, *Luke* 13. 24.

Ph. If it be as thou ſayeſt, I am afraid many of our beſt Scribes and Phariſees will come ſhort of Heaven.

C. Thou mayeſt be ſure of that, for verily, I ſay unto thee, Except thy Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, thou ſhalt in no caſe enter into the Kingdom of Heaven, *Matt.* 5. 20.

Ph. But, Maſter, there be ſome that do great Works in thy Name, ſhall not all ſuch be ſaved?

C. No, for many will ſay unto me hereafter, Lord, Lord, have we not propheſied in thy Name, and in thy Name caſt out Devils, and in thy Name done many wonderful things; and then will I profeſs unto them, I never knew you, depart from me ye Workers of Iniquity, *Matt.* 7. 22, 24.

Ph. But why ſhould not ſuch rather be ſaved than caſt away?

C. Becauſe they (as thou doſt) do all thoſe Things to be ſeen of Men, and to gain Honour unto themſelves, and ſo build their Salvation upon this falſe Foundation, as the fooliſh Builder built his Houſe upon the Sand, which in (*g*) time of Floods and Wind could not ſtand, but fell, *Matt.* 7. 26, 27. (*g*) *i. e.* Times of Trial and Perſecution, *Luke* 8. 12.

Ph. I ſee thou doſt reject me: I thought to be one of thy Diſciples, and to follow thee.

C. No,

C. No, I do not reject thee, but am very willing to receive thee; but first consider what thou dost, and what it will cost thee, if thou wilt be my Disciple and follow me.

Ph. What will it cost me, Master?

C. Thou must (*b*) hate thy Father and Mother, and Wife, and Children, and Brethren, and Sisters, and thine own Life also; yea, thou must go and sell all that thou hast, and take up thy Cross daily, and follow me, else thou canst not be my Disciple, *Luke* 14. 26, 27. (*b*) *i. e.* In comparison of Christ, and when they come in competition with him, *Matt.* 10. 37.

Ph. This is a hard Saying, who can bear it? And he went away sorrowful, and followed him no more, *John* 6. 60, 66. *Matt.* 19. 22.

The Third Conference, between Jesus and a doubting Christian.

Jesus. COme unto me all ye that labour and are heavy laden, and I will give you Rest, *Matt.* 11. 28.

Christian. O Lord, I am a poor heavy laden Sinner that would come unto thee, but cannot come.

J. It is true, O Soul, no Man can come unto me, except the Father which hath sent me draw him, *John* 6. 44.

Ch. How then shall I come unto thee?

J. I and my Father are one, and we give Power to the Saint; and to them that have no Might, we add Strength, *John* 10. 30. *Isa.* 40. 29.

Ch. Lord, I am altogether without Strength, therefore draw me unto thee, and I will come.

J. I will draw thee unto me with the Cords of a Man, with Bands of Love, and with loving Kindness, *Hos.* 11. 4. *Jer.* 31. 3. *John* 12. 31.

C. But,

Ch. But, Lord, now I look upon my self, I see I am unworthy to come unto thee; yea, unworthy of the least of thy Mercies.

J. So said my Servant (*a*) *John the Baptist*, and (*b*) *Jacob*, and (*c*) others, yet do not judge thy self (as the (*d*) *Jews* did) unworthy of eternal Life. (*a*) *Matt.* 3. 6, 11. (*b*) *Gen.* 32. 10. (*c*) *Luke* 7. 7. *Matt.* 8. 8. (*d*) *Acts* 13. 36.

Ch. If such Men as *John Baptist* and *Jacob* did judge themselves unworthy, how many thousand times more unworthy am I, a wretched and wicked Sinner?

J. It is true, neither they nor thou could be worthy, of your selves, but yet I am willing to account you worthy, *Luke* 20. 35. *and* 21. 35. *Rev.* 3. 5. (As the Prodigal's Father did his Son, *Luke* 15. 21. 22.)

Ch. But, Lord, if there were any thing that were good in me, it might a little encourage me to come unto thee, but I find nothing but Evil in me.

J. Dost thou not know that without me thou canst (*e*) do nothing? and that a Man can (*f*) receive nothing except it be given him from Heaven? Why then dost thou stay away from me, who must (*g*) work all thy Works in thee. And because thou seest nothing but evil in thee, thou shouldst the rather come unto me, who am the (*h*) Fountain wherein thy unclean Soul must be washed; and unless I (*i*) wash thee thou canst not be clean, nor have any (*k*) Part in me. (*e*) *John* 15. 5. (*f*) *John* 3. 27. (*g*) *Isa.* 26. 12. 2. 12. (*h*) *Zach.* 13. 1. (*i*) *Ezek.* 36. 25. *and* 1. 9. (*k*) *John* 13. 8.

Ch. True, Lord, thou art the Fountain and Well-spring of Life, and it is thy Blood (and nothing else) that can wash away my Sins: But how can I come near to thee, who am so wicked, that, for ought I know, have counted thy Blood (*l*) an unholy Thing? (*l*) *Heb.* 10. 29.

J. Thou poor dear and doubting Soul, what if thou hadst had a Hand in crucifying me, (as the

Jews

Jews had) yet cannot I forgive thee, as I did many of them? But thou hast not counted my Blood an unholy Thing, for thou desirest to have thy Sins washed away by it, *Acts* 2. 36, 41.

Ch. What the Jews did, they did ignorantly; but I have sinned against Knowledge, which makes my Sins worse than theirs.

J. If thou hast sinned against Knowledge, yet thou hast not sinned so but that thou mayest be forgiven: For my dear Disciple *Peter* sinned against Knowledge when he affirmed with an Oath that he knew me not, *Matt.* 26. 72.

Ch. Oh! but yet my Sins are worse than his, for his Sin was but one Sin, and that a sudden and short Sin; but I have sinned many Sins, and continued long in them.

J. So did my beloved Servant *David* (who was a Man according to my own Heart) commit several Sins together, as Murther, Whoredom, *&c.* and continued a While too in his Sins.

Ch. Oh, but Lord, those Servants of thine, though they sinned against thee, yet they expressed a great deal of Sense of their Sins, and Sorrow for them; but I can neither be sensible of, nor sorrowful for mine.

J. O sweet Soul, thou mistakest and forgettest thy self, for thou dost often confess thy Sins before me, with Sense, Shame, and Sorrow: And I hear thee daily bemoaning and complaining, and saying, I have (*u*) sinned against the Lord, woe is me, for I am undone, (*u*) *Job* 7. 20. *Psalm* 51. 4. *Lam.* 5. 16.

Ch. Oh, good Lord, it is not without a Cause that I cry woe is me, I am undone; for I think there is no Soul in such a dangerous and desperate Condition as mine.

J. Why dost thou think and say so?

Ch. Because I have sinned that unpardonable Sin against thy Spirit.

J. O thou

J. O thou poor and precious Soul, thou doſt but think ſo: But tell me, how canſt thou ſin that Sin againſt my Spirit, and yet pray for more of my Spirit, and ſo much prize my Spirit as thou doſt?

Ch. Oh Lord, I have often grieved and quenched thy Spirit, and is not this to commit that unpardonable Sin?

J. My own dear and loving Children may and do ſometimes grieve my Spirit by ſinning, and quench the gracious Motions of it; and yet do not Sin that unpardonable Sin, *Epheſ.* 4. 30.

Ch. Oh but I can think no leſs but that I have committed that Sin, for I have had hard, cruel, and deſperate Thoughts in my Heart againſt the holy Spirit.

J. Though (my Child) thou haſt had ſuch Thoughts in thy Heart, yet thou haſt not ſpoken evil of my Spirit (as the *Jews* did) which is the Sin of Blaſphemy, and that unpardonable Sin, *Matt.* 12. 24, 28, 31. *Mark* 3. 22 to 30.

Ch. Lord, I am not ſure but that I have ſpoken evil Words of thy Spirit; for I know I have many times uttered vile, bitter, and curſed Words.

J. Notwithſtanding thou didſt, thro' the Violence of thy Temptations, and in the Bitterneſs of thy Soul, ſpeak ſuch Words, (as my Servants *Job*, *David*, *Jeremiah*, *Jonah*, and *Peter* did) yet thou haſt not done deſpightfully, nor ſinned maliciouſly and wilfully againſt my Spirit of Grace, as Reprobates do, *Heb.* 10. 29. *John* 3. 10. & 10. 18. & 23. 15, 16. *Pſalm* 31. 22. & 116. 11. *Jer.* 20. 14, &c. *Jonah* 4. 3, 4, 9. *Matt.* 26. 27, 74.

Ch. Oh I have been and ſtill am very wilful, and have often ſinned wilfully; and thou ſayeſt in thy Word, that if any ſin wilfully after they receive the Knowledge of the Truth, there remains no more Sacrifice for Sin, *Heb.* 10. 6.

J. Thou

J. Thou dear Soul, have not I heard thee often in Prayer complaining of, and bewailing thy Sins, and begging earneſtly for Power againſt them? Therefore it is rather againſt thy Will (than wilfully) that thou doſt ſin.

Ch. Oh but I find Sin in Power in my Soul, which if I were a Saint it would not be ſo.

J. My Servant *Paul* found Sin ſo ſtrong in him that he confeſſed he was carnal, and ſold under Sin; and that he found a Law in his Members warring againſt the Law of his Mind, and bringing him into Captivity to the Law of Sin, *Rom.* 14. 23. *(Sin was in Power in* Paul, *when it could carry him Captive.)*

Ch. Oh but neither *Paul*, nor any other Saint, hath ſinned preſumptuouſly, as I have done.

J. My Servant *David* prayed that he might be kept from preſumptuous Sins, for he was ſubject thereunto, and ſo are the beſt of my Saints. Pſalm 19. 12. *(It is probable that* David *ſinned preſumptuouſly in killing* Uriah.)

Ch. But, Lord, I have rebelled againſt thee.

J. So did my Servants of (*a*) old, but I have received (*b*) Gifts for the Rebellious, and to me belong Mercies and Forgiveneſs, tho' thou haſt rebelled againſt me, *Dan.* 9. 9. (*a*) *Iſa.* 1. 2. *and* 63. 20. (*b*) *Pſalm* 68. 18.

Ch. Oh but my Rebellion is the worſt Rebellion of all, for I have rebelled againſt the Light: I have profeſſed thee, and yet I have belied thee, and made an hypocritical Profeſſion; I ſeem'd, like *Judas*, to be thy Friend, whilſt in my Heart I did not love thee.

J. The Houſe of *Iſrael* and the Houſe of *Judah* dealt treacherouſly againſt me the Lord, and belied me; and *Ephraim* my dear Son compaſſed me about with Lies, yet was I gracious to them, *Jer.* 5. 18, 31, 12. *Hoſ.* 11. 12. with *Jer.* 23. 6. and 31. 20.

Ch. But,

Ch. But, Lord, *Ephraim* was never so wicked as I am, nor guilty of such Lukewarmedness, Hypocrisy, and Backsliding as I am guilty of.

J. Yea *Ephraim* was a Cake not turn'd: And *Ephraim* fed upon Wind, and provoked me to Anger most bitterly, yet my Bowels still worked towards *Ephraim*, that I could not destroy him, *Hos.* 8. 8. & 12 10, 14. with 11. 8.

Ch. But I increased in Sin; and the more Mercies I received, the more my Heart was exalted.

J. Even so did *Ephraim* sin more and more; according as he was fill'd, so his Heart was exalted, *Hos.* 13. 2, 6.

Ch But, Lord, what didst thou do to *Ephraim?*

J. I drew them with the Cords of a Man, and with Bands of Love, and I was as the Dew unto them, *Hosea* 11. 4. and 14. 5.

Ch. Oh but I have forsaken the Lord, and backsliden from thee.

J. So did *Israel* and *Judah*, Jer. 2. 13 & 3. 6. & 4. 16.

Ch. But, Lord, I find that my Heart is bent to continual Backslidings: yea my Backslidings were encreased.

J. So were (*c*) they, yet I healed their Backslidings, so will I heal thine also, *Hosea* 14. 4. *Jer.* 2. 14, 22. (*e*) *Hosea* 11. 7. *Jer.* 5. 6.

Ch. But I have fallen into gross Sins, that have dishonoured thee, and caused thine Enemies to blaspheme.

J. So did my Servant *David*, 2 *Sam.* 12. 14. and others of my Saints.

Ch. But then he did mourn and repent greatly for his Sins, but I cannot do so, for I find my Heart hard as Adamant.

J. So my People *Israel's* Hearts formerly were as hard as a Rock, Adamant and Flint, *Jer.* 5. 3. *Ezek.* 3. 9.

Ch. Oh

Ch. Oh but I have been long (yea ever) troubled with this Hardness of Heart.

J. What though, yet I am exalted to give Repentance unto thee, *Acts* 5. 31.

Ch. Oh but I do not find that I am sensible enough of my Sins; for, if I were, I should mourn and be ashamed for the Wickedness which I have committed against thee.

J. When thou dost see me whom thou hast pierced, and when thou seest that I am pacified toward thee, then thou shalt mourn, loath thy self, and be ashamed for all thy Sins and Abominations which thou hast committed against me, *Rev.* 1. 7. *Ezek.* 6. 9. & 16. 63.

Ch. But, Lord, I am a very great Sinner, and I would fain see the Nature and Number of my Sins, that I might truly repent me of them, and be humbled for them.

J. If thou see all thy Sins, with their Nature, Number, and Aggravations, thou canst never look upon them with Despair, as *Cain* and *Judas*. And it is not so much the Sight of Sin, as the Sight of my Love, Grace, Goodness, and Glory, that will lead thee to Repentance, and humble thee for thy Sins, *Luke* 7. 42, 47. *Zach.* 12. 10. *Rom.* 2. 4. *Isa.* 6. 5. *Gen.* 4. 13. *Matt.* 27. 3, 4, 5.

Ch. O Lord, I know I am as wicked a Sinner, and as ungodly a Wretch, as ever lived: But tho' I know this, yet methinks I am not broken with the Sense thereof; I cannot weep nor shed Tears for my Sins; Oh no! I go many times to Prayer, and to hear Sermons, and there is no more working nor relenting upon my Soul than if I were a dead Stock or Stone.

J. O my dear Soul, do not thou belie thy self, for I have heard many a sorrowful Sigh coming from thy Heart, and I have seen many a Tear drop from thine Eyes; and I will yet pour out more of the Spirit of Mourn-

Mourning upon thee. But what if thou didſt not find theſe things in thy ſelf, yet I have offered up ſtrong Cries and Tears unto my Father for thee, *Ezek.* 9. 4. *Pſalm* 34. 17. *Zach.* 22. 11. *Heb.* 5. 7.

Ch. O Lord, that I had but Faith to believe that for my ſelf.

J. Have Faith in me, and be not faithleſs, but believing, *Mark* 11. 13. *John* 20. 27.

Ch. Lord, I find ſo much Atheiſm and Unbelief in my Heart, that I have oftentimes Queſtionings in myſelf concerning God, and concerning the Scripture and Word of God.

J. Theſe are the Temptations and Suggeſtions of Satan, and my own Diſciples were and are troubled with them, *Luke* 24. 25.

Ch. O Lord, I am troubled with a thouſand Temptations.

J. Yet fear not (my loving and dear Child) tho' thou haſt divers Temptations, for it is that which my beſt Saints have had, and I will not ſuffer thee to be tempted above what thou art able, but I will ſuccour thee in thy Temptations, and I will make a Way that thou ſhalt eſcape, and be delivered out of Temptations, *James* 1. 2. 1 *Cor.* 10. 3. *Heb.* 2. 18. 2 *Pet.* 2. 9.

Ch. But I think no Saint hath ſuch Temptations as mine, for ſometimes I am tempted to kill my ſelf, and ſometimes to kill others; inſomuch that I cannot look upon any Weapon, Waters, or the like, but I am ready to make my ſelf away therewith.

J. Satan tempted me to caſt myſelf off the Pinnacle of the Temple, and he alſo tempted many of my dear Children to deſtroy themſelves; but do not thou hearken to the Accuſer, (for he doth accuſe thee to me, and me to thee) but rather ſay unto him, Satan, it is written, my Lord Jeſus hath overcome thee, and I hope thro' his Blood, and thro' his Might and Spirit, to overcome thee likewiſe; ſay alſo, My God hath commanded me not to kill another, nor to do Hurt or Violence

Violence to my self: Therefore get thee behind me, thou Liar, Murtherer, and Enemy; for I will put my Trust in Christ, tho' he kill me; and I will endeavour to live to serve him, tho' he should afterwards damn me, *Mat.* 4. 5. *Rev.* 12. 10. *John* 12. 13. *Exod.* 20. 13. *Acts* 16. 28. *John* 13. 15.

Ch. Oh but this doth much trouble me, that I do not find any Love in my Heart to thee.

J. What tho' thou dost not, yet I will circumcise thy Heart, and thou shalt love me; and when thou apprehendest my Love to thee, thou wilt love me again, *Deut.* 30. 6. 1 *John* 4. 19.

Ch. I have sinned, Lord, against thy Mercies, and abused thy Love, yea loved my Sins more than thee, therefore I cannot think that ever thou wilt look upon me with any Love or Delight.

J. So did my Servant *David*, and my People *Israel*, yet as I loved them, so will I love thee freely, and betroth thee to me in Loving-Kindness and Mercy, 2 *Sam.* 12. 8, 9. *Hosea* 2. 5. and 14. 4. and 2. 9.

Ch. But, Lord, I have not only sinned against thy Mercies, but against thy Corrections and Chastisements also.

J. So did my People *Israel* formerly; for, when I smote them, they went on frowardly in the way of their evil Hearts; but I led them, and restored Comforts to them, *Psalm* 57. 17, 11.

Ch. Ay, but my Condition is worse than all that, for I have been long under the Means of Grace, and yet I am altogether fruitless, and like the barren Fig-tree.

J. Thou troubled Soul, in me is thy Fruit found, and I will purge thee, and thou shalt bring forth Fruit abundantly; for they that are planted in my House shall flourish and be fat, and be like a green Olive-Tree, *John* 15. 4. *Psalm* 92. 12, 13, 14.

Ch. Ay, Lord, 'tis true, if I were a Branch in thee, and a true Member of thy House, then I could be-

lieve these Promises of thine; alas! I am neither of both, but separated from thee and thy People.

J. Do not say that thou art none of mine, for I have bought thee with my Blood; and do not speak that thou art separated from my People, for I will give thee in mine House, and within my Walls, a Place and a Name of Sons and Daughters, *Isa.* 56. 3, 5.

Ch. Sure if I were not an Out-cast and a Reprobate, I should not be thus (as I am) in a wilderness Condition.

J. *Israel* was counted an Out-cast, and she cried out, yet I was then a God to her, and she a People to me, *Jer.* 30. 16, 17, 22.

Ch. Oh, if I were but one of thine, I should then count my self the happiest in all the World.

J. Fear not, my Spouse, for I am thy Husband and thy Father.

Ch. If I were one of thy Children, thou wouldest not hide thy self from me as thou dost.

J. I have hid my self and my Face from some of my Prophets and People of old, and yet it was in love to them, and so it is to thee, *Psalm* 88. 14. *Isa.* 8. 17. & 94. 7.

Ch. But thou hast hid thyself from me, and thou seemest also to be angry with me, *Isa.* 54. 5. *Jer.* 31. 9.

J. Fury is not with me (towards thee); and tho' I be angry, yet my Anger is but for a Moment, *Isaiah* 27. and 54. 8.

Ch. Yet, Lord, thou hast been angry with me a long Time, for thou hast forgotten me.

J. *Zion* did say so, The Lord hath forsaken me, and my Lord hath forgotten me: yet I had not forgot her; for she was graven upon the Palms of my Hands, *Isa.* 46. 15, 16. *Jer.* 51. 5.

Ch. But, Lord, if thou hast not forgotten me, thou wouldst never have left me in such a Wilderness and barren Condition as I am in.

J. I have allured thee into the Wilderness that I might speak comfortably unto thee, *Hosea* 2. 14.

Ch. I have

Ch. I have been many Years in Trouble and Terrors, and wanting Peace in my Soul, which could not possibly have been, if I had truly believed in thee.

J. But now I will speak Peace unto thee, and I will guide thee into the way of Peace, *Psal.* 85. 8. *Luke* 1. 79.

Ch. Lord, wilt thou speak Peace unto me, and guide me in the Way of Peace? The Preacher's Lips that preach Peace.

J. I will create the Fruit of thy Lips, Peace, Peace and my Spirit shall be in thee, and his Fruit shall be Peace unto thy Soul, *Isa.* 56. 19. and 55. 12.

Ch. But, Lord, thy Word says, there is no Peace to the Wicked.

J. No, not to a Man that will persist in his wicked Way, and doth not, nor will not believe in me; but thou art one of those that I bore the Chastisement of thy Peace, and one of the Children of Peace, *Isa.* 53. 5. and 54. 13.

Ch. But, Lord, how can I have Peace, seeing a Man cannot have Peace before (and without) he does believe?

J. Thou shalt have Faith and Peace, and I will give Peace through believing, 1 *Thes.* 3. 6, 16.

Ch. But, Lord, I must know that I am one of thine.

J. Thou shalt know that I am the Lord thy God, and that thou art one of my People, *Ezek.* 44. 30.

Ch. Oh how shall I know that?

J. My Spirit shall bear Witness with thy Spirit that thou art my Child, *Rom.* 8. 16.

Ch. But how shall I know that it is thy Spirit that beareth this Witness, and that it is not the Spirit of Delusion.

J. Thou mayest know that by its Power in working in thy Heart, which no other Spirit can work alike; as also by the Earnest and Fruits thereof, 2 *Cor.* 5. 5. and 7. 22. *Gal.* 5. 22, 23.

Ch. Lord, what elſe ſhall I believe, beſide being one of thine?

J. Doſt thou believe that?

Ch. Yes, Lord, I do believe that thou art Jeſus the Son of God, and the Saviour of the World, *Acts* 8. 37. *John* 6. 69. and 11. 27.

J. But doſt thou believe that I am thy Saviour?

Ch. O Lord, I believe that there is no other Way to be ſaved but only by thee, *Acts* 4. 12.

J. But doſt thou believe that thou ſhalt be ſaved by me?

Ch. Lord, I do believe, help my Unbelief, *Mat.* 9. 24.

J. To thee it is given to believe, *Phil.* 1. 29.

Ch. Now, Lord, I do believe.

J. What doſt thou believe?

Ch. I believe that thou loveſt me, didſt give thy ſelf for me, and that thou art my Lord and my God, and that I am juſtified and ſhall be ſaved by Grace, *Gal.* 2. 20. *John* 20. 10. *Acts* 15. 11.

J. How cameſt thou to believe this?

Ch. Lord, it is by thy Gift and Work that I do believe it, *Epheſ.* 2. 8. *Heb.* 12. 2.

J. Well, now thou doſt believe, what wilt thou do?

Ch. Lord, what wilt thou have me to do? *Acts* 9. 6.

J. If thou love me, keep my Words, *John* 14. 23.

Ch. What are thoſe Words of thine?

J. Search the Scriptures, for they are able to make thee perfect and wiſe unto Salvation, and to furniſh thee for every good Work, *John* 5. 39. 2 *Tim.* 3. 16, 17.

Ch. But, Lord how ſhall I underſtand thy Word?

J. I will make known my Word unto thee, *Prov.* 1. 23.

Ch. But, Lord, is there no Danger of my departing and falling away from thee, now I do believe?

J. No,

J. No, the Mountains shall depart, and the Hills be removed, but my loving Kindness shall not depart from thee, *Isaiah* 54. 10. *Jer.* 32. 41.

Ch. Lord, I will keep thy Precepts with my whole Heart, *Phil.* 1. 16, 29.

J. I have redeemed thee that thou shouldst serve me without Fear, in Holiness and Righteousness, all the Days of thy Life, *Luke* 1. 69.

Ch. Come, ye Children, and I will declare what the Lord hath done for my Soul:

My Soul shall make her Boasts of the Lord; the humble shall hear this and be glad: O magnify the Lord with me, and let us exalt his Name together, *Psalm* 34. 11. 2, 3.

The Threefold STATE of a

CHRISTIAN

DISCOVERED:

1. *By Nature.* 2. *By Grace.* 3. *In Glory.*

OR

1. *Out of Christ.* 2. *In Christ.* 3. *With Christ.*

Thy threefold State here thou mayest see,
What thou hast been, art, and shalt be.

I. BY Nature, I was born of the Flesh, *John* 3. 6. That which is born of the Flesh is Flesh.

By Grace, I was born of the Spirit, *John* 3. 6. That which is born of the Spirit is Spirit.

In Glory, I shall have all spiritual Privileges, *John* 1. 12. But as many as received him, to them

gave he Power to become the Sons of God, even to them that believe in his Name.

II. By Nature, I was all Flesh, *Gen.* 6. 5. And God saw that the Wickedness of Man was great in the Earth, and that every Imagination of the Thoughts of Man's Heart was only evil continually: *Gen.* 8. 22. For the Imagination of Man's Heart is evil from his Youth.

By Grace, I am Flesh and Spirit, *Rom.* 7. 20, 23. Now if I do that I would not, it is no more I that do it, but Sin that dwelleth in me. But I see another Law in my Members warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members: *Gal.* 5. 17. For the Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these are contrary one to the other, so that ye cannot do the thing that ye would.

In Glory, I shall be all Spiritual, 1 Cor. 15. 44. 53. It is sown a Natural Body, it is raised a Spiritual Body. Now this I say, Brethren, that Flesh and Blood cannot inherit the Kingdom of God; neither doth Corruption inherit Incorruption.

III. *By Nature, I walk after the Flesh,* 2 Cor. 10. 3. For tho' we walk in the Flesh, we do not War after the Flesh: *Rom.* 8. 4. That the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit.

By Grace, I walk in the Spirit, Gal. 5. 16. This I say then, walk in the Spirit, and you shall not fulfill the Lust of the Flesh.

In Glory, I shall be quickened by the Spirit, Rom. 8. 11. But if the Spirit of him that raised up Jesus from the Dead dwell in you, he that raised up Christ from the Dead shall also quicken your mortal Bodies by his Spirit that dwelleth in you.

IV. *By*

IV. *By Nature, I did mind wholly the Things of the Flesh*, Rom. 8. 5. For they that are after the Flesh do mind the things of the Flesh.

By Grace, I do mind the Things of the Spirit, Rom. 8. 5. But they that are after the Spirit mind the Things of the Spirit.

In Glory, I shall only mind Things Spiritual, Rom. 8. To be spiritually minded is Life and Peace.

V. *By Nature, I was dead in Sin*, Ephes. 2. 1. And you hath he quickened who were dead in Trespasses and Sins; 1 *Tim.* 5, 6. But she that liveth in Pleasure is dead while she liveth.

By Grace, I am quickened from Sin, Eph. 2. 5. Even when we were dead in Sins, hath God quickened us together with Christ (by Grace ye are saved.)

In Glory I shall be quite freed from Sin, Rom. 6. 14. For Sin shall not have Dominion over you.

VI. *By Nature, I did lie in Iniquity*, John 5. 19. And we know that we are of God, and the whole World lieth in Wickedness.

By Grace, I do live in all Piety, Titus 2. 4. 11. For the Grace of God that bringeth Salvation hath appeared to all Men; teaching us, that denying all Ungodliness and worldly Lusts, we should live soberly, righteously, and godlily in this present World.

In Glory, I shall enjoy perfect Purity, Rev. 2. 1. 4. And God shall wipe away all Tears from your Eyes; and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain: For the former Things are passed away.

VII. *By Nature, I was under the Law of Sin and Death*, Rom 8. 2. For the Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death.

By Grace, I am made free by the Law of the Spirit of Life, Rom. 8. 2.

In Glory, I shall triumph over Sin and Death, 2 Cor. 15. 55, 56, 57. O Death, where is thy Sting! O

Grave, where is thy Victory! The Sting of Death is Sin, and the Strength of Sin is the Law. But Thanks be to God, who giveth us the Victory thro' our Lord Jesus Christ.

VII. *By Nature, I did hate God and his Law,* Psalm 2. and 21. The Kings of the Earth set themselves, and the Rulers take counsel together, against the Lord and against his Anointed, saying, Let us break their Bands asunder, and cast away their Cords from us. Thine Hand shall find all thine Enemies, thy Right-hand shall find out those that hate thee: *Rom.* 1. 29, 30. Being fill'd with all Unrighteousness, Back-biters, Haters of God, without Understanding.

By Grace, I do love God and his Law, Psalm 116. 1. and 11. 19, 27. I love the Lord because he hath heard my Voice. The Law of the Lord is perfect, converting the Soul. I will delight myself in thy Commandments, which I have loved. Oh how I love thy Law! It is my Meditation all the Day, 1 *John* 4. 19. We love him because he loved us first.

In Glory, I shall for ever delight in God, and do his Law, *Job* 27. 10. The Righteous will delight himself in the Almighty; he will always call upon God.

IX. *By Nature, I despised all Instruction,* Prov. 1. 7. The Fear of the Lord is the Beginning of Knowledge; but Fools despise Wisdom and Instruction.

By Grace, I desire all Information, Psalm 86. 11, and 119. Teach me thy way, O Lord, I will walk in thy Truth: Unite my Heart to fear thy Name. Teach me good Judgment and Knowledge. Thou art good, and dost good; teach me thy Statutes.

In Glory, I shall attain clear Apprehension, 2 Cor. 3. 16, 18. Nevertheless the Vail shall be taken away from their Heart. And we all with open Face beholding, as in a Glass, the Glory of the Lord, are changed into the same Image from Glory to Glory.

X. *By*

X. *By Nature, I communicated with the vileſt Sinners,* Pſalm 1. 1. Bleſſed is the Man that walketh not in the Counſel of the Ungodly, nor ſtandeth in the Way of Sinners, nor ſitteth in the Seat of the Scornful. *Mat.* 24. 48, 49. But if that evil Servant ſhall eat and drink with the Drunken, the Lord ſhall cut him aſunder, *&c.*

By Grace, I keep Company with the beſt Chriſtians, Cant 1. 7. Tell me, O thou whom my Soul loveth, where thou feedeſt; for why ſhould I be as one that turneth aſide by the Flocks of thy Companions. *Acts* 9 26. And when *Saul* was come to *Jeruſalem*, he aſſayed to join himſelf to the Diſciples. 1 *John* 1. 3. That which we have ſeen and heard, declare we unto you, that ye alſo may have Fellowſhip with us: And truly our Fellowſhip is with the Father, and with his Son Jeſus Chriſt.

In Glory, I ſhall know all Saints, and live with them: Luke 13. 28. There ſhall be Weeping and gnaſhing of Teeth, when ye ſhall ſee *Abraham* and *Iſaac*, and *Jacob*, and all the Prophets, in the Kingdom of God, and you your ſelves thruſt out. *Mat.* 27. 52, 53 And the Graves were opened, and many of the Saints which ſlept aroſe, and came out of the Graves after his Reſurrection, and went into the holy City, and appeared to many. 1 *Theſ.* 4. 16, 17. For the Lord himſelf ſhall deſcend from Heaven with a Shout, and with the Voice of an Archangel, and with the Trump of God, and the Dead in Chriſt ſhall riſe firſt. Then we which are alive and remain, ſhall be caught up together with them in the Clouds, to meet with the Lord in the Air, and ſo we ſhall be for ever with the Lord.

XI. *By Nature, I perſecuted Godlineſs*, Acts 26. 14, 15. And when we were fallen to the Earth, I heard a Voice ſpeaking unto me, and ſaying, in the Hebrew Tongue, *Saul, Saul*, why perſecuteſt thou me? It is hard for thee to kick againſt the Pricks And I ſaid,

Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.

By Grace, I profess it in Power, 1 Tim. 6. 12. Fight the good Fight of Faith, lay hold on eternal Life, whereunto thou art also called, and hast professed a good Profession before many Witnesses.

In Glory, I shall have the Prize, Phil. 3. 14. I press toward the Mark for the Prize of the high Calling of God in Christ Jesus.

XII. *By Nature, I was one of the World*, John 15. 18, 19. If the World hate you, ye know that it hated me before it hated you. If you were of the World, the World would love its own.

By Grace, I am chosen out of the World, John 15, 19. But because ye are chosen out of the World, therefore the World hateth you.

In Glory, I shall be separated from the World. Matt. 13. 45. At the End of the World the Angels shall come forth, and sever the Wicked from among the Just: *Matt.* 25. 32, 33. And before the Son of Man shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats: And he shall set the Sheep on his Right hand, but the Goats on the Left.

XIII. *By Nature, I was in Darkness*, 1 Pet. 5. But ye are a chosen Generation, a royal Priesthood, a holy Nation, a peculiar People, that he should shew forth the Praises of him who hath called you out of Darkness into his marvelous Light.

By Grace, I walk in the Light, John 8. 12. Then spake Jesus unto them, saying, I am the Light of the World: he that followeth me shall not walk in Darkness, but shall have the Light of Life.

In Glory, I shall dwell with Light, Tim. 6. 13, 16. I give thee Charge in the Sight of God, that thou keep this Commandment until the Appearing of our Lord Jesus Christ, who is the blessed and only Potentate, the Kings of Kings, and Lord of Lords,

who

who only hath Immortality, dwelling in the Light which no Man can approach unto, to whom be Honour and Power everlasting. Amen.

XIV. *By Nature, I was naked, forlorn, and unclean*, Eph. 16. 4, 5, 6. In the Day that thou wast born, thou wast not washed with Water, none Eye pitied thee, nor had Compassion on thee, but thou wast cast out in the open Field, to the loathing of thy Person.

By Grace, I am clothed with the Robe of Innocency, Rev. 19. 6, 7, 8. And I heard as it were the Voice of a great Multitude, saying, Allelujah; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give Honour to him, for the Marriage of the Lamb is come, and his Wife has made herself ready. And to her it was granted that she should be arrayed in fine Linnen clean and white: For the fine Linnen is the Righteousness of the Saints.

In Glory, I shall be cloathed with Immortality, 2 Cor. 5. 4. For in this we groan earnestly, desiring to be clothed upon with our House, which is from Heaven, that Mortality might be swallowed up of Life.

XV. *By Nature, I was a Stranger*, Eph. 2. 12. At that time ye were without Christ, being Aliens from the Common-wealth of Israel, and Strangers from the Covenants of Promise, having no Hope, but without God in the World.

By Grace, I am God's Friend, Isa. 41. 8. Thou *Israel* art my Servant *Jacob* whom I have chosen, the Seed of *Abraham* my Friend; *John* 15. 10. 13. If ye keep my Commandments ye shall abide in my Love: Even as I have kept my Father's Commandments, and abide in his Love. Greater Love hath no Man than this, that he lay down his Life for his Friend.

In Glory, I shall be his Favourite for ever. Prov. 3. 3, 4. Let not Mercy and Truth forsake thee, so shalt thou find Favour and a good Understanding in the Sight of God and Man: *Prov.* 1. 35. Whoso

findeth me findeth Life, and shall obtain favour of the Lord.

XVI. *By Nature, I was an Enemy*, Rom. 10. For if when we were Enemies we were reconciled to God by the Death of his Son, much more being reconciled we shall be saved by his Life.

By Grace, I am reconciled, Col. 1. 21, 22. And you that were sometimes alienated, and Enemies in your Mind by wicked Works, yet now hath he reconciled, To present you holy and unblameable, and unreprovable in his Sight.

In Glory, I shall be saved, Rom. 5. 10.

XVII. *By Nature, I was condemned*, John 3. 29. He that believeth on me is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God.

By Grace, I am justified, Acts 13. 29. And by Christ all that believe are justified from all Things from which ye could not be justified by the Law of *Moses*, 3. 24. Being justified freely by his Grace, through the Redemption that is in Jesus Christ.

In Glory, I shall judge, 1 Cor. 6. 2. Do ye not know that the Saints shall judge the World, *Matt.* 19. 28. And Jesus said unto them, Verily I say unto you, that ye which have followed me in the Regeneration, when the Son of Man shall sit on the Throne of his Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of *Israel*.

XVIII. *By Nature, I departed from God*, Jer. 17. 5. Thus saith the Lord, Cursed be the Man that trusteth in Man, and maketh Flesh his Arm, and whose Heart departeth from the Lord.

By Grace, I draw nigh to God, Heb. 7. 19. For the Law made nothing perfect, but the bringing in of a better Hope did, by the which we draw nigh unto God.

In

In Glory, I shall abide with God for ever, 1 Thes. 4. 16, 17. For the Lord himself shall descend from Heaven with a Shout, and with the Voice of an Archangel, and with the Trump of God; and the Dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the Clouds to meet the Lord in the Air, and so we shall ever be with the Lord.

XIX. *By Nature, I was Satan's Slave*, 2 Tim. 2. 25, 26. If God peradventure will give them Repentance, that they may recover themselves out of the Snare of the Devil, who are taken captive at his Will.

By Grace, I am the Lord's Freeman, 1 Cor. 7. 22. For he that is called in the Lord being a Servant is the Lord's Freeman: *Gal.* 4. 31. So then Brethren, we are not Children of the Bondwoman, but of the Free.

In Glory, I shall be a Citizen of Zion, Eph. 2. 12. Now therefore ye are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Houshold of God.

XX. *By Nature, I was free from Righteousness*, Rom. 6. 20. For when ye were the Servants of Sin, ye were free from Righteousness.

By Grace, I am free through Righteousness, Rom. 3. 25. God hath set forth Christ Jesus to be a Propitiation thro' Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, 2 *Pet.* 1. 1. *Simon Peter*, a Servant and an Apostle of Jesus Christ, to them that have obtained like precious Faith with us, thro' the Righteousness of God, and our Saviour Jesus Christ.

In Glory, I shall reign in Righteousness, Rom. 5. 21. As Sin hath reigned unto Death, even so shall Grace reign through Righteousness unto eternal Life, by Jesus Christ our Lord.

XXI. *By Nature, I lived in Fear*, Rom. 18. For ye have not received the Spirit of Bondage again to fear. *Heb.* 2. 15. Christ will deliver them which thro' fear of Death were all their Life-time subject to Bondage.

By Grace, I live by Faith, Gal. 2. 20. The Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me. 2 *Cor.* 5. 7. For we walk by Faith, and not by Sight.

In Glory, I shall receive the End of my Faith, 1 Pet. 1. 8, 9. Ye rejoice with Joy unspeakable and full of Glory, receiving the End of your Faith, even the Salvation of your Souls.

XXII. *By Nature, I was without Hope*, Eph. 2. 12. At that time ye were without Christ, being Aliens from the Common-wealth of *Israel*, having no Hope, and without God in the World.

By Grace, I rejoice in Hope, Rom. 5. 1, 2. Therefore being justified by Faith, we have Peace with God thro' our Lord Jesus Christ, by whom also we have Access by Faith into his Grace, wherein we stand and rejoice in Hope of the Glory of God.

In Glory, I shall need no Hope, 1 Cor 13. 12. For now we see thro' a Glass darkly, but then Face to Face; now I know in Part, but then I shall know even as I also am known.

XXIII. *By Nature, I was without all the Promises*, Eph. 2. 12. At that time ye were without Christ, and Strangers from the Covenants of Promise.

By Grace I am under all the Promises, 1 Cor. 1. 29. For all the Promises of God in Christ are Yea, and in him Amen, unto the Glory of God by us.

In Glory, I shall partake of all Things promised, 2 Pet. 2 4, 11. Whereby are given us exceeding great and precious Promises. For an Entrance shall be given to you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

XXIV. *By*

XXIV. *By Nature, I was the Child of the Devil and of Hell*, 1 John 3. 10. In this the Children of God are manifeſt and the Children of the Devil, whoſoever doth not Righteouſneſs is not of God. *Mat.* 25. 15. Wo unto you Scribes and Phariſees, Hypocrites, for ye compaſs Sea and Land to make one Proſelyte, and when he is made, ye make him twofold more the Child of Hell than your ſelves.

By Grace, I am a Child of God, Gal. 3. 28, 29. For ye are all the Children of God by Faith in Chriſt Jeſus. And if ye be Chriſt's, then are ye *Abraham*'s Children, and Heirs according to Promiſe.

In Glory, I ſhall be an Heir of God and of Heaven, Rom. 8. 17. And if Children then Heirs, Heirs of God, joint Heirs with Chriſt: If ſo be that we ſuffer with him that we may be glorified alſo together. *Heb.* 11. 7. By Faith *Noah*, being warned of God of Things not ſeen as yet, moved with Fear, prepared an Ark to the ſaving of his Houſe, by which he condemned the World, and became Heirs of the Righteouſneſs which is by Faith.

XXV. *By Nature, I was in continual Danger*, Mat. 5. 22. But I ſay unto you, that whoſoever is angry with his Brother without a Cauſe, ſhall be in Danger of the Judgment; and whoſoever ſhall ſay to his Brother, *Raca*, ſhall be in Danger of the Council; but whoſoever ſhall ſay, Thou Fool, ſhall be in Danger of Hell Fire.

By Grace, I am in continual Safety, Pſalm 4. 8. I will both lay me down in Peace and Sleep, for thou, Lord, makeſt me dwell in Safety, *John* 13. 28, 29. I will give unto them eternal Life, and they ſhall never periſh; neither ſhall any pluck them out of thine Hand. My Father which gave them me, is greater than them all, and none is able to pluck them out of my Father's Hand.

In Glory, I ſhall be in an impregnable Sanctuary, Iſaiah 45. 17. But Iſrael ſhall be ſaved in the Lord with an ever-

everlasting Salvation: Ye shall not be ashamed nor confounded World without End.

XXVI. *By Nature, I sought to go to Heaven by my own Righteousness*, Rom. 10. 3. For they being ignorant of God's Righteousness, and gone about to establish their own Righteousness, have not submitted themselves to the Righteousness of God

By Grace, I seek to go to Heaven without my own Righteousness, Phil. 3. 8, 9. I count all things but Dung that I may win Christ, and be found in him, not having my own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.

In Glory, I shall be wholly Righteous, Eph. 5. 27. That he might present it to himself a glorious Church, not having Spot, or Wrinkle, or any such thing; but that it should be holy and without Blemish. *Jude* 24. 25. Now unto him that is able to keep you from falling, and to present you faultless before the Presence of his Glory with exceeding Joy: To the only wise God our Saviour, be Glory, Majesty, and Dominion, and Power, both now and ever. Amen.

XXVII. *By Nature, I sought my self only*, Phil. 2. 21. For all seek their own, not the things which are Jesus Christ's. 2 *Tim.* 3. 2. For Men shall be Lovers of their own selves in the last Days; Lovers of Pleasure more than Lovers of God.

By Grace, I seek the Glory of God chiefly, Phil. 1. 11. Being fill'd with the Fruits of Righteousness which are by Jesus Christ, unto the Praise and Glory of God. 1 *Cor.* 10. Whether ye eat or drink, or whatsoever ye do, do all to the Glory of God.

In Glory, I shall give Praise and Glory wholly to God, Rev. 5 12, 13. And I beheld, and I heard the Voice of many Angels round about the Throne, and the Beasts and the Elders; and the Number of them was ten Thousand times ten Thousand, and Thousands of Thousands; saying, with a loud

loud Voice, Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing. And every Creature which is in Heaven and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I, saying, Blessing, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.

XXVIII. *By Nature, I was lost*, Luke 19. 10. For the Son of Man is come to seek and to save that which was lost. 1 *Pet.* 2. 25. For ye were as Sheep going astray, but are now returned unto the Shepherd and Bishop of your Souls.

By Grace, I am found, Luke 15. 24. For this my Son was dead, and is alive; he was lost, and is found.

In Glory, I shall be at home, 2 Cor. 6. 7. Knowing that whilst we are at home in the Body, we are absent from the Lord: Therefore we are willing rather to be absent from the Body, and to be present with the Lord.

XXIX. *By Nature, I knew nothing*, 1 Cor. 8. 2. And if any Man thinks that he knows any thing, he knoweth nothing yet as he ought to know.

By Grace, I know in Part, 1 Cor. 13. 12. Now I know but in part.

In Glory, I shall know as I am known, 1 Cor. 13. 12. But then I shall know even as I am known.

XXX. *By Nature, my Services were abominable*, Prov. 15. 8. The Sacrifice of the Wicked is an Abomination to the Lord.

By Grace, my Services were acceptable, Prov. 15. 8. But the Prayer of the Upright is his Delight. 1 *Pet.* 2. 5. Ye also as lively Stones are built up a spiritual House, an holy Priesthood, to offer up spiritual Sacrifices, acceptable to God by Jesus Christ.

In Glory, my Services shall be rewarded, Mat. 9. 4. Let thine Alms be in secret, and thy Father which

seeth in secret, himself shall reward thee openly. *Mat.* 10. 14. He that receiveth a Prophet in the Name of a Prophet, shall receive a Prophet's Reward; and he that receiveth a righteous Man in the Name of a righteous Man, shall receive a righteous Man's Reward.

XXXI. *By Nature, I was like a Beast*, Psalm 73. 22. So foolish was I and ignorant, I was as a Beast before thee.

By Grace, I am like a Prince, Gen. 23. 6. Hear us my Lord *Abraham*; thou art a mighty Prince among us. *Rev.* 1. 6. And hath made us Kings and Priests unto God and his Father, to him be Glory and Dominion for ever and ever. Amen.

In Glory I shall be like an Angel, Luke 20. 35, 36. But they which shall be accounted worthy to obtain the Resurrection from the Dead, are equal to the Angels, and are the Children of God.

XXXII. *By Nature, my Body was the Temple of Sin*, Rom. 6. 19. Let not Sin therefore reign in your mortal Body, that ye should obey it in the Lust thereof.

By Grace, my Body is the Temple of the Holy Spirit, Rom. 6. 12. For as ye have yielded your Members Servants to Uncleanness and to Iniquity; so now yield your Members Servants to Righteousness unto Holiness. 1 *Cor.* 6. 19. Know you not that your Body is the Temple of the Holy Ghost, which ye have of God, and ye are not your own.

In Glory, my Body shall be raised spiritually, 2 Cor. 15. 44. It is sown a natural Body, it is raised a spiritual Body.

XXXIII. *By Nature, I did glory in my Shame*, Phil. 3. 18, 19. For many walk, of whom I have told you often, and now tell you even weeping, that they are Enemies of the Cross of Christ: Whose End is Destruction, whose God is their Belly, and whose Glory is their Shame, who mind earthly Things.

By Grace, I am ashamed of my Sin, Rom. 6. 21. What Fruit had ye then in those Things whereof ye are now ashamed, for the End of those Things is Death.

In Glory, I shall be without Sin and Shame, Heb. 9. 28. Christ was once offered to bear the Sins of many; and unto them that look for him, shall he appear the second Time to Salvation.

XXXIV. *By Nature, I was like the Dirt and Mire*, Isa. 57. 10. The Wicked are like the troubled Sea when it cannot rest, whose Waters cast up Mire and Dirt.

By Grace, I am like the Moon in Beauty, Cant. 6. 10. Who is she that looketh forth as the Morning, fair as the Moon, clear as the Sun, and terrible as an Army with Banners.

In Glory, I shall be like the Sun in Glory, Mat. 13. 14. The Righteous shall shine forth as the Sun, in the Kingdom of their Father.

XXXV. *By Nature, I sat in the Shadow of Death*, Luke 1. 79. To give Light to them that sit in Darkness, and in the Shadow of Death, to guide our Feet into the Way of Peace.

By Grace, I do sit virtually in the Kingdom of Life, Eph. 2. 6, 7. And God hath raised us up together in heavenly Places in Christ Jesus. That in the Ages to come he might shew the exceeding Riches of his Grace in his Kindness towards us, through Jesus Christ.

In Glory, I shall sit on his Throne eternally, Matt. 19. 28, 29. And Jesus said unto them, Verily I say unto you, that you which have followed me in the Regeneration, when the Son of Man shall sit on the Throne of his Glory, ye also shall sit upon twelve Thrones, and shall inherit everlasting Life. *Rev.* 3. 21. To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.

The

The Threefold STATE of a

CHRISTIAN

Paraphraſed in Verſe.

EJACULATION.

O BLESSED Lord, my God,
When e'er my Heart inclines
To ſing this ſpiritual Song,
Or read theſe uſeful Lines;
Let me thy Spirit's Power
And Influences find,
That they may be impreſt
Upon my Soul and Mind.

Give me an humble Frame,
Give me an holy Fear,
To think what now I am,
And what before I were.

Unto thy ſacred Throne,
Let theſe Affections guide me;
To bleſs thee for that Grace
The Goſpel doth provide me.

That I may lay my Claim
To what the Scripture ſaith;
By ſound Experience,
And by unfeigned Faith.
And let my Hopes of Heaven
And Glory truly raiſe
My Soul to cloſe with theſe
Reflections of thy Praiſe.

I.

BY Nature, and as out of Christ,
Born of the Flesh was I.
By Race, and as I stand in Christ,
I'm new born spiritually.
In Glory, I with Christ shall reign,
And heavenly Freedom have.
Lord! what is Man that thou shouldst care
So vile a Wretch to save?

II.

By Nature, Folly did my Mind
With Quietness inherit:
By Grace, a Warfare I do find
Betwixt my Flesh and Spirit.
In Glory, Jesus Christ at length,
All glorious will make me.
Lord! this strong War's above my strength;
Let not my Christ forsake me.

III.

By Nature, Lust to satisfy,
A fleshly War I waged.
By Grace, to walk more spiritually,
My Spirit stands engaged.
In Glory, by Christ's quickening Power
Transform'd I wait to be.
Lord! what am I, that thou shouldst cast
A Look of Love on me.

IV.

By Nature, unto earthly things
I wholly bent my Mind.
By Grace, I unto heavenly Things
Do chiefly stand inclin'd.
In Glory, heavenly Visions
Mine Eyes shall only see.
Lord! what am I, thou shouldst regard
So poor a Worm as me?

V.

By sinful Nature, I was dead
In Trespasses and Sins;
By gospel Grace, now quickened,
My Soul to live begins:
In heavenly Glory, from all Sin
I shall be wholly free.
Lord! what am I, that thou hast been
At so great cost for Me?

VI.

By Nature, in Iniquity,
I was well pleas'd to lie;
By Grace, I now strive to walk
In all Simplicity:
In Glory, I shall cleansed be,
And like my Saviour pure.
Lord! what great Love is this, that thou
Shouldst such a Wretch endure?

VII.

By Nature, unto Sin and Death
I once did subject stand:
By Grace, made free, I now obey
The Spirit of Life's Command:
In Glory, Christ triumphed hath
O'er Death and Sin for me.
Lord! how should I thy Grace adore,
That I thus sav'd should be?

VIII.

By Nature, God, his Word, and Law,
I hated as my Foes:
By Grace, I with an holy Awe
Do fully with them close:
In Glory, my Desires in full
Delight dissolv'd shall be.
Lord! what am I, that e'er my Sight
Should such blest Objects see?

IX.

By Nature, ignorant, I did
All heavenly Things deſpiſe:
By Grace, the precious Word of God,
My Soul doth dearly prize:
In Glory, I clear Light ſhall gain,
When Faith is turn'd to Sight.
Lord! what is Man, that thou ſhouldſt chuſe
On him to place Delight.

X.

By Nature, with vile Men I choſe
My chief Delight to take:
By Grace, the ſtricteſt Saints are thoſe
I my Companions make:
In Glory, I with Saints above,
And Angels ſtill ſhall dwell.
Lord! raiſe my Soul to magnify
This Grace that doth excel.

XI.

By Nature, I abhorr'd the Form
And Shew of Godlineſs:
By Grace, I now the Power have,
And farther ſtill do preſs:
In Glory, the beſt Prize at laſt
I am in hopes to gain.
Lord! why ſhould all this Grace be caſt
Upon a Wretch ſo vain?

XII.

By Nature, I was only Earth,
And earthly Things did mind:
By Grace, I now from Earth am rais'd,
Yet ſtill I ſtay behind:
In Glory, I from Earth to Heaven
At length ſhall raiſed be.
Lord! what exceeding Love is this
Thou doſt beſtow on me?

XIII.

By Nature, I to Hell was doom'd,
Dark as the blackeſt Night:
By Grace, I am enlightned now,
And ſo a Child of Light:
In Glory, with immortal Light
I ſhortly hope to dwell:
Lord! by thy Love alone I am
Sav'd from the loweſt Hell.

XIV.

By Nature, I an helpleſs Babe,
Lay all defil'd and loath'd:
By Grace, and only by God's Grace,
I now am waſh'd and cloath'd:
In Glory, with immortal Robes
I hope I ſhall be rais'd.
Lord! thy rich Goodneſs to me can
Never enough be prais'd.

XV.

By Nature, to my Father's Face
A Stranger I remain'd:
By Grace, to be my Father's Friend
I have at length obtain'd:
In Glory, I his Favourite
Eternally ſhall be.
Lord! what tranſcendent Love is this
To ſuch vile Duſt as me?

XVI.

By Nature, I God's Enemy was;
A Rebel fierce and wild:
By Grace, I through my Saviour's Blood
Am fully reconcil'd:
In Glory, with his bleſſed Spirit,
I hope and wait to be.
Lord! I would humbly thee adore
Who thus haſt ſaved me.

XVII. By

XVII.

By Nature, I God's Laws did hate,
And wickedly condemn:
By Grace, I through Chriſt's Righteouſneſs
Will ſtill be rul'd by them:
In Glory, that triumphant Day,
Will my bleſt Saviour bring.
Lord! who the Goodneſs can diſplay
Of my dear God and King?

XVIII.

By Nature, I a guilty Soul
Fled from my God for Fear:
By Grace, to th' new and living Way,
With Boldneſs, I draw near:
In Glory, which approaches faſt,
I ſhall with God abide.
Lord! let my Soul this wondrous Love
Never in Silence hide.

XIX.

By Nature, I to Satan was
A willing chained Slave:
By Grace, my Liberty is gain'd;
By Chriſt I Freedom have:
In Glory, of new *Jeruſalem* I
A Citizen ſhall be.
Lord! I can't do enough for him,
Who did all this for me.

XX.

By Nature, from all Righteouſneſs
I once was wholly free:
By Grace, I'm free to Righteouſneſs;
It's Servant I would be;
In Glory, with it I ſhall reign,
When Sin ſhall tempt no more.
Lord! let not all this Grace be loſt
Thou haſt laid up in Store.

XXI.

By Nature, Guilt and Wrath I saw,
Which made my Grief encrease:
By Grace, I'm saved from the Law,
By Faith I live in Peace:
In Glory, Faith will gain its Ends;
I shall be happy then.
Lord! how doth this rich Grace transcend
The utmost Thoughts of Men?

XXII.

By Nature, my ungrounded Hopes
Oft turn'd into Despair;
By Grace, my Anchor safe I cast,
And hope without all Fear:
In Glory, I shall all enjoy;
No Work for Hope in Sight.
Lord! I shall only spend my Time
In Acts of pure Delight.

XXIII.

By Nature, I no Promise could
Claim, which doth tend to save:
By Grace, the Promises I apply,
And right to all I have:
In Glory, I of promis'd Joys
Shall plenteously partake.
Lord! this distinguishing Love of thine
Is for thy Mercies sake.

XXIV.

By Nature, I was born of Sin,
And there my God did find me:
By Grace, Christ me begat agen,
And Heir of Life assign'd me:
In Glory, I joint Heir with Christ,
My Lord, shall ever dwell:
Lord! let me never be intic'd
This Heritage to sell.

XXV. By

XXV.

By Nature, unto Wrath and Harms,
I daily was expos'd:
By Grace in everlaſting Arms
I ſafely am inclos'd:
In Glory, an eternal Fence
God will about me raiſe.
Lord! put an everlaſting Song
In me, of Might and Praiſe.

XXVI.

By Nature, by my own good Works
The Way to Heaven I ſought:
By Grace, I ne'er will truſt in Works;
I do abhor the Thoughts:
In Glory, I without a Spot
Shall then preſented be.
Lord! I admire my bleſſed Lot
Laid up in Chriſt for me.

XXVII.

By Nature, to fulfil my Luſts,
As my chief End, I ſought:
By Grace, I chiefly ſtudy how
God may have Honour brought
In Glory, him to bleſs and praiſe
My Work will ſhortly be.
Lord! with what mighty Joy will this
Imployment raviſh me?

XXVIII.

By Nature, like loſt Sheep or Son,
Diſtreſſes did ſurround me:
By Grace, when loſt, and quite undone,
Sweet Jeſus ſought and found me:
In Glory, to my long'd-for Home,
Me in his Arms he'll bring.
Lord! what high raiſed Songs become
My gracious, glorious King?

XXIX.

By Nature, I was wholly dark;
I nothing knew nor learn'd:
By Grace, I see, and now by me
Deep Mysteries are discern'd:
In Glory, I shall clearly know
All things as I am known.
Lord! unto all Eternity
Thy Praises shall be shown.

XXX.

By Nature, all my Services
An evil Scent did make:
By Grace, my Services are right,
And sweet for Jesus sake:
In Glory, not of Debt, but Grace,
My Services he'll crown.
Lord! what should make thee thus to place
On Man so great Renown?

XXXI.

By Nature, Sin God's Image spoil'd,
And quite defac'd the same:
By Grace, such Dignity I gain'd
That like a Prince I am:
In Glory, I with blessed Saints
And Angels hope to dwell.
Lord! what great Grace is this to me,
A Firebrand pluck'd from Hell?

XXXII.

By Nature, Sin and Satan both
My Members did inherit:
By Grace, this Body is God's Throne,
The Temple of his Spirit:
In Glory, though in Vileness sown,
'Twill spiritually be rais'd.
Lord! for such glorious Depths made known,
How should thy Grace be prais'd?

XXXIII. By

XXXIII.

By Nature, I God's Glory turn'd
To Shame, and then did boast:
By Grace, for what I then did wish,
I blush and loath it most:
In Glory, without Sin or Shame,
I shall be rais'd on high.
Lord! put me in a gracious Frame,
Thy Name to magnify.

XXXIV.

By Nature, all defil'd with Sin,
You might my Visage see:
By Grace, though some few Spots I have,
Fair as the Moon I be:
In Glory, I shall at the last
The Sun's bright Beams outshine.
Lord! why shouldst thou bestow such Love
On such black Souls as mine?

XXXV.

By Nature, I i' th' Region sat
Of Death's dark dreadful Shade:
By Grace, in Light's Dominion
To sit down I am made:
In Glory, a most glorious Life
Reserv'd in Promise lies.
Lord! lead my Soul from Strength to Strength,
Such glorious Grace to prize.

THE SCRIPTURES CONCORD:

Compiled out of the Words of Scripture; wherein is the Sum of the Way of Salvation, and Spiritual Things compared with Spiritual.

Queſtion:

WHAT ſhould you in the Day of your Youth?

Anſwer.

Remember my Creator, *Eccleſ.* 12. 1.

Q. Who created you?

A. God created Man, *Gen.* 1. 27.

Q. Is there but one God?

A. No, there is but one God, 1 *Cor.* 8. 6.

Q. But do not the Scripture ſay, there are three in Heaven?

A. There are three that bear witneſs in Heaven; the Father, the Word, and the Holy Spirit; and theſe three are one, 1 *John* 5. 7.

Q. How can theſe be three, and yet but one God?

A. Great is the Myſtery, the Son in the Father, and the Father in the Son, and the Spirit of Truth which is ſent by the Father and the Son, *John* 14. 11. with 15. 26. and 14. 26.

Q. Hath any one ever ſeen God the Father?

A. No Man hath ſeen God the Father at any Time; the only begotten Son, who is in the Boſom of the Father, he hath declared him, *John* 1. 18.

Q. How did Chriſt declare him?

A. He was God manifeſted in the Fleſh, 1 *Tim.* 3. 13.

Q. Is

Q. Is it needful for you to know God the Father and Jesus Christ?

A. Yes; this is Life Eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent, *John* 17. 3.

Q. But do not all know there is a God?

A. No; The Fool hath said in his Heart, there is no God, *Psalm* 14. 1.

Q. But he will say there is a God.

A. Yet all his Thoughts are, there is no God, *Psalm* 10. 4.

Q. But do all the Wise Men of the World know God?

A. No, the World by Wisdom knew not God, 1 *Cor.* 1. 21.

Q. But these profess that they know God.

A. Yes, they profess that they know God, but in Works they deny him, *Titus* 16. 1.

Q. Then all they that seem to know God, do not know him.

A. He that saith he knoweth God, and keepeth not his Commandments, is a Liar, and the Truth is not in him, 1 *John* 2 4.

Q. How then shall those that are saved come to know God?

A. They shall be all taught of God, *John* 6. 45.

Q. What is God?

A. A Spirit, *John* 4 24.

Q. Hath he ever been, or will he ever be God?

A. From everlasting to everlasting he is God, *Psal.* 90. 2.

Q. Is there any Change in God?

A. No, in him is no Variableness or Shadow of Turning, *James* 1. 17

Q. Can God be compared to any?

A. To whom will you liken me, or shall I be equal, saith the holy One, *Isa.* 4. 45.

Q. Is there any like God?

A. He saith, I am God, and there is none like me, *Isa.* 46. 9.

Q. But is not Christ like him?

A. Yes, he is the Image of the invisible God, *Col.* 1. 15.

Q. How is he the Image of God?

A. In him dwelleth all the Fulness of the Godhead bodily, *Col.* 2. 9.

Q. Is Christ then equal with God?

A. Yes, he being in the Form of God, thought it no Robbery to be equal with God, *Phil.* 2. 6.

Q. Should Christ then be honoured as much as the Father?

A. Yes, all Men should honour the Son, even as they honour the Father, *John* 5. 23.

Q. Why so?

A. Because he is the Man God's Fellow, *Zech.*13.7.

Q. How can he be God's Fellow, being Man?

A. Before the Beginning he was with God, and was God, *John* 1. 1.

Q. But was Christ before he came in the Flesh?

A. Yes, he was set up from everlasting, before the Beginning, or ever the Earth was, *Prov.* 8. 23.

Q. What did God before he made this World?

A. He chose some in Christ Jesus, *Eph.* 1. 4.

Q. For what End?

A. To be the Praise of the Glory of his Grace, *Eph.* 1. 6.

Q. Is that certain that God hath elected some?

A. Yes sure: see *Mat.* 24. 22, 24, 31. *Rom.* 8. 33. and 9. 11. 1 *Tim.* 5. 21. and 2. 2. 10. 1 *Pet.* 1. 2. and 2. 1, 10. 1 *Thes.* 2. 13.

Q. To what hath God chosen them?

A. To obtain Salvation by our Lord Jesus Christ, 1 *Thes.* 5. 9.

Q. Are those whom God hath chosen in Christ Jesus, sure to be saved?

A. Yes, the Foundation of God standeth sure, having

ing this Seal; The Lord knoweth them that are his, 2 *Tim.* 2. 19.

Q. How are they ſure to be ſaved?

A. Becauſe God, that cannot lie, promiſed it before the World began, *Tit.* 1. 2.

Q. Upon what ground did God promiſe Salvation?

A. Upon this Ground, that Chriſt ſhould make his Soul an Offering for Sin, *Iſa.* 53. 10.

Q. Was it then concluded upon, that Chriſt ſhould die?

A. Yes, and therefore he is ſaid to be ſlain from the Foundation of the World, *Rev.* 13. 8.

Q. Then God did purpoſe, that ſuch as ſhould be ſaved ſhould be ſaved thro' Chriſt?

A. Yes, he purpoſed it, and gave his Grace in Chriſt Jeſus to them before the World began, 2 *Tim.* 1. 9.

Q. How was that?

A. God for his ſake loved them with an everlaſting Love, *Jer.* 31. 3

Q. Tell me now, which was firſt, Chriſt or the Creature?

A. Chriſt is the Firſt-born of every Creature, *Col.* 1. 15.

Q. Do you mean that Chriſt was born before the World was made?

A. No, but that God his Father appointed him Heir of all things, and ſealed him to be Mediator, *Heb.* 1. 2. *John* 6. 27.

Q. How prove you that Chriſt was before all Creatures?

A. Becauſe by him all Things were made, *John* 1. 3.

Q. Did not God the Father make all Things?

A. Yes, he created all Things by Jeſus Chriſt, *Eph.* 3. 9.

Q. For whom did God make all Things?

A. The Lord made all Things for himſelf, *Prov.* 16. 4.

Q. Were all Things that God made good?

A. Yes, *Gen.* 1. 10, 12, 18, 21, 25.

Q. Who was the firſt Man that was made?

A. Adam, 1 Cor. 15. 47.

Q. Of what was he made?

A. Of the Duſt of the Ground, *Gen.* 5. 1.

Q. In whoſe Likeneſs made he him?

A. In his own Likeneſs, *Gen.* 5. 1.

Q. How was that?

A. Upright, *Eccl.* 7. 29.

Q. Did *Adam* abide ſo?

A. No; he ſought out many Inventions, *Eccl.* 7. 29.

Q. What did *Adam* do?

A. He diſobeyed God, *Rom.* 5. 19.

Q. What came by *Adam*'s Diſobedience?

A. Death, *Rom.* 5. 12.

Q. Upon whom?

A. Upon all, *Rom.* 14. 18.

Q. Why ſo?

A. Becauſe all ſinned in him, *Rom.* 5. 12.

Q. Did that one Sin bring Judgment upon all?

A. Yes, by that one Offence Judgment came upon all Men to Condemnation, *Rom.* 5. 18.

Q. Are you then made a Sinner by *Adam*'s Sin?

A. Yes, by that one Man's Offence all are made Sinners, *Rom.* 5. 19.

Q. How elſe are you a Sinner?

A. Behold, I was ſhapen in Iniquity, and in Sin did my Mother conceive me, *Pſalm* 51. 5.

Q. What do all as ſoon as they are born?

A. They go aſtray as ſoon as they are born, ſpeaking Lies, *Pſalm* 58. 3. *Iſa.* 48. 8.

Q. But how can a Child ſin?

A. Sin is bound up in the Heart of a Child, *Prov.* 22. 26.

Q. Is the Heart ſinful?

A. All the Purpoſes and Deſires of Man's Heart are only evil every Day, *Gen.* 5. 6.

Q. Then

Q. Then there is much Evil in you, but is there any Good in you?

A. In me dwelleth no good thing, *Rom.* 17. 18.

Q. But are all so bad?

A. There is none that doth good, no not one, *Rom.* 3. 12.

Q. What then is the Condition of all?

A. All the World are become guilty before God, *Rom.* 3. 19.

Q. Can any be saved in that Condition?

A. No, all have sinned, and come short of the Glory of God, *Rom.* 3. 23.

Q. But is there not any one in the World without Sin?

A. No, there is not a just Man upon Earth, that doth good, and sinneth not, *Eccl* 2. 20.

Q. But cannot any be justified by their own Works?

A. No, by the Works of the Law no Flesh can be justified in God's Sight, *Rom.* 3. 20.

Q. Why cannot one that doth his best to keep the Law, be justified thereby?

A. Because whosoever keepeth the whole Law, and yet offendeth in one Point, is guilty of all, *Jam.* 2. 20.

Q. Then if you break the Law but once, you are very miserable?

A. Yes, for it is written, Cursed is every one that continueth not in all Things which are written in the Book of the Law, to do them, *Gal.* 3. 10.

Q. How can you be saved?

A. Not by Works of Righteousness which we have done, but according to his Mercy he saved us, *Tit.* 3. 5.

Q. How is this?

A. God according to his Promise raised unto us a Saviour Jesus, *Acts* 23. 33.

Q. Who was he?

A. A God with us, *Mat.* 1. 23.

Q. Whose Son was he?

A. The only Son of God, *Luke* 1. 35.

Q. How do you know he was the Son of God?

A. Becauſe God ſaid of him, Thou art my Son, *Mat.* 3. 17.

Q. How elſe?

A. He was declared to be ſo by his Power, *Rom.* 1.4.

Q. Was Chriſt Man alſo?

A. Yes, 1 *Tim.* 2. 5.

Q. How was he made Man?

A. A Virgin conceived and bear him, *Iſa.* 7. 14. *Mat.* 1. 23.

Q. How could a Virgin conceive and bear him?

A. She was with Child by the Holy Ghoſt, *Mat.* 1. 18. *Luke* 1. 25.

Q. Was not *Joſeph* married unto *Mary*, Chriſt's Mother?

A. Yes, yet he knew her not till ſhe had brought forth her firſt-born Son, and called his Name Jeſus, *Mat.* 1. 25.

Q. Why is Chriſt called the Son of *David?*

A. Becauſe he was made of the Seed of *David*, according to the Fleſh, *Rom.* 1. 3.

Q. From what Tribe did Chriſt ſpring?

A. It is evident our Lord ſprang out of *Judah*, *Heb.* 7. 14.

Q. Where was he born?

A. In Bethlehem, *Mat.* 2.1. *John* 7.42. *Micah* 5.2.

Q. When was Chriſt born?

A. When the Fulneſs of Time appointed by the Father was come, *Gal.* 4. 2, 4.

Q. What manner of Man was Chriſt made?

A. He was made in the Likeneſs of other Men, *Phil.* 2. 7.

Q. What was he in all Things like other Men?

A. Yes, he was in all Points tempted as we, yet without Sin, *Heb.* 4 15.

Q. Why was he ſo made?

A. That he might be a merciful and faithful High Prieſt in all things pertaining unto God, to make Recon-

conciliation for the Sins of the People, *Heb.* 2. 17.

Q. Was Christ in this World.

A. Yes, he was in the World, *John* 1. 10.

Q. What did he do in the World?

A. He went about doing good, and healing all that were oppressed of the Devil: For God was with him, *Acts* 10. 38.

Q. Did Christ commit any Sin in the World?

A. No, he did not sin, neither was Guile found in his Mouth, 1 *Pet.* 2. 22.

Q. But was he not made Sin?

A. Yes, for us, 1 *Cor.* 5. 21.

Q. How was that?

A. He bore our Sins in his own Body, 1 *Pet.* 24.

Q. Why should he bear our Sins?

A. Because he was made a Surety for us, *Heb.* 7. 22.

Q. What did Christ do?

A. He died for our Sins, 1 *Cor.* 15. 3.

Q. What Death did he die?

A. The Death of the Cross, *Phil.* 2. 8.

Q. What Death was that?

A. A cursed Death; for it is written, Cursed is every one that hangs upon a Tree, *Gal.* 3. 13.

Q. By whom was Christ delivered to Death?

A. By the determinate Counsel and Fore-knowledge of God, *Acts* 2. 23.

Q. Who were the Men that put Christ to Death?

A. The Dwellers at *Jerusalem*, and their Rulers, tho' they found no cause of Death in him, yet desired they *Pilate* that he should be slain, *Acts* 13. 27, 28.

Q. But did not your Sins help to put Christ to Death?

A. Yes, he was wounded for our Transgressions, and bruised for our Sins, *Isa.* 53. 5.

Q. Did Christ bear the Wrath of God?

A. Yes, the Wrath of God did lie hard on him, *Psalm* 88. 7. and 89. 46.

Q. How doth that appear?

A. Becauſe he hath delivered us from the Wrath to come, 1 *Theſ.* 1. 19.

Q. Was there no other to help us but only Chriſt?

A. No, he looked and there was none to help, *Iſa.* 63. 5.

Q. Could not the Law make Men perfect?

A. No, the Law made nothing perfect, *Heb.* 7. 19. and 10. 11. *Rom.* 8. 3.

Q. Was it needful for Chriſt to have a Body?

A. Yes, it was of Neceſſity that this Man had ſomewhat to offer, *Heb.* 8. 3.

Q. Why could not Chriſt ſave us, and not die?

A. Without ſhedding of Blood there was no Forgiveneſs, *Heb.* 9. 23.

Q. What did Chriſt intend in laying down his Life?

A. To give it a Ranſom for many, *Mat.* 20. 28.

Q. For whom did Chriſt die?

A. For all, 2 *Cor.* 5. 15. *Heb.* 2. 14.

Q. Why did Chriſt die for all?

A. That he might be Lord both of the Dead and Living, *Rom.* 14. 9, 11. *Phil.* 2. 8, 11.

Q. Did Chriſt die to juſtify every Man and Woman in the World?

A. No.

Q. How prove you that?

A. Becauſe they only that believe are juſtified, *Rom.* 3. 16. and 5. 9.

Q. Have the Reprobates any Benefit by the Death of Chriſt?

A. Yes, Chriſt is the Saviour of their Lives, 1 *Tim.* 4. 19. with *Pſalm* 36. 6. *Luke* 9. 56. *John* 1. 9.

Q. For whom did Chriſt die effectually?

A. For his Church, *Eph* 5 25. *Acts* 20. 28.

Q. Why did Chriſt die for the Church?

A. Becauſe he loved it, *Eph* 2. 25.

Q. What were you when Chriſt died for you?

A. Sinners, *Rom.* 5. 8.

Q. What kind of Sinners?

A. We

A. We were without Christ, Aliens from the Common-wealth of *Israel*, and Strangers from the Covenant of Promise, without Hope, and without God in the World, *Eph.* 2. 12.

Q. What did Christ do by dying?

A. He did reconcile both Jews and Gentiles, *Eph.* 2. 16. *Rom.* 5. 10.

Q. What do you mean by Christ's reconciling you unto God?

A. That now in Christ Jesus, we, who sometimes were afar off, are made nigh by the Blood of Christ, *Eph.* 2. 23.

Q. But was God the Father willing to be reconciled?

A. Yes, he was reconciling the World unto himself, not imputing their Sins unto them, 2 *Cor.* 5. 19.

Q. How oft did Christ offer himself?

A. Once in the End of the World, *Heb.* 9. 26.

Q. Is there any more Sacrifice to be offered for Sin?

A. No, there is no more Offering for Sin, *Heb.* 10 18.

Q. Hath Christ then offered a perfect Sacrifice?

A. Yes, by that one Sacrifice he hath perfected for ever them that are sanctified, *Heb.* 10. 4.

Q. How could the Sacrifice of Christ, being but one, do away the Sins of so many?

A. Because it was offered by the eternal Spirit, *Heb.* 9. 4.

Q. Can they be condemned for whom Christ died.

A No, who is he that condemneth, it is Christ that died, yea rather that is risen again, who is even at the right Hand of God, who also maketh Intercession for us, *Rom* 8. 34.

Q. Now Christ is gone into Heaven, what hath he obtained?

A. Eternal Redemption, *Heb.* 9. 12.

Q. From what hath God redeemed you?

A. From the Curse of the Law, *Gal.* 3. 13. *Rom.* 7. 6.

Q. Can-

Q. Cannot the Law require perfect Obedience of you?

A. No: Christ is the End of the Law for Righteousness to every one that believeth, *Rom.* 10. 4.

Q. What must you do to be saved?

A. Believe on the Lord Jesus Christ, *Acts* 16. 31.

Q. Why should you believe in Jesus Christ?

A. Because it is God's Commandment, 1 *John* 23. 3.

Q. What must you believe?

A. That Christ loved me, and gave himself for me, *Gal.* 2. 20.

Q. Why do you believe that Christ died for you?

A. Because he died for the Ungodly, *Rom.* 5. 6.

Q. What Ground is that for you to believe?

A. Because Christ justifieth the Ungodly, *Rom.* 4 5.

Q. Must you then, as a Sinner, look to be justified by Christ?

A. Yes, while we seek to be justified by Christ, we ourselves also are found Sinners, *Gal.* 2. 2.

Q. Do you not presume, being such a Sinner, to believe in Christ?

A. No, but submit unto the Righteousness of God, *Rom.* 10. 3.

Q. Shall you not be ashamed for this your believing on Christ?

A. No: for the Scripture saith, whosoever believeth on him shall not be ashamed, *Rom.* 10. 11.

Q. What Danger is there to him that believeth not?

A. He that believeth not shall be damned, *Mat.* 16. 16.

Q. What Benefit hath he that believeth?

A. He receiveth the Forgiveness of his Sins, *Acts* 10. 43.

Q. Are any of the Believer's Sins unforgiven?

A. No: he that believeth is justified from all Things, *Acts* 13. 39.

Q. Do not all believe?

A. No: all Men have not Faith, 2 *Thes.* 3. 3.

Q. Why

Q. Why do not all believe on Christ?

A. Because all do not hear him, *Rom.* 10. 14.

Q. But was not the Gospel preached to more than do believe?

A. Yes, but they have not all obeyed the Gospel, *Rom.* 10. 16.

Q. What hindred them to believe?

A. The Devil hath blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them, 2 *Cor.* 4. 4.

Q. Can you of yourself believe?

A. No: Faith is the Gift of God, *Eph.* 2. 8.

Q. How doth it appear that you cannot believe?

A. Because we are not sufficient of ourselves to think any thing as of our selves, but our Sufficiency is of God, 2 *Cor.* 3. 5.

Q. Are you of yourself willing to believe?

A. No: it is God that worketh in us both to will and to do, *Phil.* 2. 15.

Q. Hath God promised that you shall believe on Christ?

A. Yes; he saith, in his Name shall the Gentiles trust, *Mat.* 12. 21. See *John* 6. 37. and 12. 32.

Q. How were you brought to believe?

A. By hearing the Word of the Gospel, *Rom.* 10 15.

Q. What part of the Word did you then hear?

A. Concerning Jesus Christ, and him crucified, 1 *Cor.* 2. 2.

Q. What did you receive in the Gospel?

A. The Spirit, *Gal.* 3. *Acts* 10. 44.

Q. How were you after you had received the Spirit?

A. Willing. *Psalm* 110. 3.

Q. What did you then?

A. I cried, Lord, what wilt thou have me do, *Acts* 9. 6.

Q. What did God do further for you?

A. He granted me Repentance unto Life.

Q. What is it to repent?

A. To

A. To turn to God, *Acts* 2. 2.

Q. What moved you to repent?

A. Christ's calling Sinners to Repentance, *Mat.* 13.

Q. Was it his Justice or Goodness that did first move you to repent?

A. His Goodness, *Rom.* 2. 4.

Q. How was that?

A. I look'd on him whom I had pierced, *Zech.* 12. 10.

Q. What did that work in you?

A. Sorrow because of him, *Rev.* 1. 7.

Q. What kind of Sorrow was it?

A. Godly Sorrow, 2 *Cor.* 7. 10.

Q. Do you acknowledge your Sins?

A. Yea, I acknowledge my Transgression, and my Sin is ever before me, *Psalm* 51. 3.

Q. How do you acknowledge your Sin?

A. I say unto God, Father, I have sinned against Heaven, and against thee, and am no more worthy to be called thy Son, *Luke* 15. 21.

Q. But do you know your vile Condition by Nature?

A. Behold I am vile, what shall I answer, *Job* 40. 4.

Q. What, do you not see your Vileness?

A. I hate myself in my own Sight, for all the Evils I have committed, *Ezek.* 20. 43.

Q. What Change besides do you find in you?

A. The Body is dead because of Sin, but the Spirit is Life because of Righteousness, *Rom.* 8. 10.

Q. But are you without Sin?

A. If we say that we have not Sin, we deceive ourselves, and there is no Truth in us, 1 *John* 1. 8.

Q. Doth your Sin trouble you?

A. O wretched Man that I am, who shall deliver me from this Body of Death, *Rom.* 7. 24.

Q. What do we consider of when we sin?

A. That we have an Advocate with the Father, Jesus Christ the Righteous, 1 *John* 2. 1, 8.

Q. What Promise do you look on when you have sin'd?

A. God

A. God saith, I will be merciful to their Unrighteousnesses, and their Sins and their Iniquities will I remember no more, *Heb.* 8. 12.

Q. But does not the Law take hold on you, after you have sinned?

A. No, for what the Law saith, it saith to them that are under the Law, *Rom.* 3. 19.

Q. But are you not under the Law?

A. No: I am become dead to the Law by the Body of Christ, *Rom.* 6. 4, 14.

Q. Do you deny the use of the Law?

A. No, the Law is holy, and the Commandments holy, and just, and good, *Rom.* 7. 12.

Q. Did you ever find any Benefit by the Law?

A. O yes, for I had not known Lust, except the Commandment had said, Thou shalt not covet, *Rom.* 7. 7.

Q. What other Benefit did you obtain by the Law?

A. Sin by the Commandment became exceeding sinful, *Rom.* 7. 13.

Q. But now you being a Believer, are you at all under the Law?

A. Yes, under the Law to Christ, 1 *Cor.* 9. 21.

Q. How is that?

A. I am bound to serve Christ in Newness of Spirit, and not in the Oldness of the Letter, *Rom.* 7. 6.

Q. Clear that.

A. Being now delivered out of the Hands of my Enemies, I am to serve him without Fear in Holiness and Righteousness all the Days of my Life, *Luke* 17. 4.

Q. What moves you to serve Christ?

A. The Love of Christ, 2 *Cor.* 5. 14.

Q. How do you find Christ's Commandments?

A. Easy and not grievous, *Mat.* 11. 26. 1 *John* 5. 3.

Q. Do you fulfil the Righteousness of the Law?

A. Yes, the Righteousness of the Law is fulfilled in us who walk not after the Flesh, but after the Spirit, *Rom.* 8. 4. Q. What

Q. What Law do you fulfil?

A. The Royal Law, *James* 2. 8.

Q. What Law is that?

A. Love, *Mat.* 22. 37.

Q. Who do you love?

A. God and his Children, 1 *John* 5. 22.

Q. Do you by Love fulfil this Law?

A. Yes, Love is the Fulfilling of the Law, *Rom.* 13. 10.

Q. But is the whole Law comprehended in loving God and his Children?

A. Yes; upon these two Commandments hangeth the Law and the Prophets, *Mat.* 22. 40.

Q. How do you know you do not depend upon keeping these Commandments?

A. Because I see all my Righteousness as filthy Rags, *Isa.* 54. 6.

Q. But have you not your Joy and Peace from your keeping of those Commandments?

A. No, but by believing, *Rom.* 15. 13.

Q. Are you able to believe that Christ is yours, and you are his?

A. Yes my beloved is mine, and I am his, *Cant.* 2. 16.

Q. How do you know that?

A. By the Spirit which he hath given us, 1 *John* 3. 24.

Q. What doth that Spirit?

A. Bear Witness with our Spirits that we are the Children of God, *Rom.* 8. 16.

Q. Doth not your own Heart condemn you?

A. No.

Q. What Sign is that?

A. That we have Access to God, 1 *John* 3. 21.

Q. What to do?

A. To call him Father, *Gal.* 4. 6.

Q. But were you assured at your first believing, or since?

A. Since

A. Since we believed we are ſealed with the Holy Spirit of Promiſe, *Epheſ.* 1. 13.

Q. But what Fruit of the Spirit do you find in you?

A. Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance, *Gal.* 5. 22, 23.

Q. But do you not ſtill fear your Condition?

A. No: God hath not given us the Spirit of Fear, but of Power, Love, and a ſound Mind, 2 *Tim.* 1. 7.

Q. Why, are you never tempted to doubt?

A. Yes; but this is my Infirmity, *Pſalm* 77. 10.

Q. What do you when you are tempted to doubt?

A. I ſtagger not at the Promiſe of God through Unbelief, *Rom.* 4. 20.

Q. How can you believe when you ſee nothing but Sin in you?

A. Faith is the Evidence of Things not ſeen, *Heb.* 11. 1.

Q. How then do you live?

A. By Faith, *Heb.* 10. 38. *Gal.* 2. 10.

Q. How is that?

A. I am confident that nothing is able to ſeparate me from the Love of God which is in Chriſt Jeſus my Lord, *Rom.* 8. 38, 39.

Q. How do you know that God will continue to love you?

A. Becauſe he having loved his own, and loveth them to the End, *John* 13. 1.

Q. How elſe?

A. Chriſt promiſeth we ſhall abide in his Love, *John* 15. 10.

Q. But may you not commit Sin, and ſo fall away?

A. But the Lord is faithful, who will eſtabliſh us, and keep us from Evil, 2 *Theſ.* 3. 3.

Q. What if you do fall?

A. Though we fall, yet we ſhall not utterly be caſt down, for the Lord upholdeth us with his Hand, *Pſalm* 37. 24.

Q. What

Q. What doth the Lord do when you fall?

A. Heal our Back-slidings, *Hos.* 14 4.

Q. What Scriptures are there to prove you shall not fall utterly?

A. See *Mat.* 24. 24. *Phil.* 2 6. 1 *Pet.* 1. 5. *Rom.* 8. 1. and 6. 22. and 8. 30. *Eph.* 4. 30. and 5. 27. *Heb.* 7. 2. 1 *Pet.* 1. 23. *Prov.* 24. 16. 1 *John* 3. 9. *Jude* 5. 24. *Mat.* 7. 24, 25.

Q. What Promises are there that you shall not fall?

A. See *John* 10. 27, 28, 29. and 4. 14. and 3. 36. and 5. 24. and 6. 40, 47, 54. and 14. 16. 1 *Cor.* 1. 8. 1 *Peter* 2. 6, and 2. 1, 10. 1 *Sam.* 12. 22. *Psalm* 49. 19. *Prov.* 10. 30.

Q. Seeing you cannot utterly fall from Grace, may you not take Liberty to sin!

A. No, God forbid, *Rom.* 6. 15.

Q. What then does it move you to do?

A. To hold fast the Profession of our Faith without wavering, *Heb.* 10. 23.

Q. What do you profess?

A. Godliness, 1 *Tim.* 2. 20.

Q. What is Godliness?

A. A living unto God, *Gal.* 2. 20.

Q. How do you live to God?

A. By doing all to the Glory of God, 1 *Cor.* 18 13.

Q. Are all godly that profess Godliness?

A. No: some have a Form of Godliness, but deny the Power thereof, 2 *Tim.* 3 5.

Q. Who have the Power of Godliness?

A Those who worship God in the Spirit, and rejoice in Christ Jesus, and have no Confidence in the Flesh, *Phil.* 3. 3.

Q. How are such outwardly known?

A. They walk in all the Commandments and Ordinances of the Lord blameless, *Luke* 1 6.

Q. What Promises are made to Godliness?

A Godliness hath the Promise of the Life that now is, and of that which is to come, 1 *Tim.* 4 8.

Q. What

Q. What is a ſpecial Promiſe concerning this Life?

A. That all things ſhall Work together for Good, for them that love God, *Rom.* 8. 28.

Q. Is it enough for you to be godly?

A. No: but we muſt grow in Grace, and in the Knowledge of the Lord and Saviour Jeſus Chriſt, 2 *Pet.* 3. 18.

Q. How do you grow?

A We forget thoſe Things which are behind, and reach forth unto thoſe Things which are before, *Phil.* 3. 13.

Q What have you learned?

A. I have learned in whatſoever State I am therewith to be content, *Phil.* 4. 11.

Q. What do you labour for?

A. That whether preſent or abſent, we may be accepted of C riſt, 2 *Cor.* 5. 9.

Q. What muſt you look for if you live godly in Chriſt?

A. To ſuffer Perſecution, *Tim.* 3. 12.

Q. Why ſo?

A. Becauſe we are appointed thereunto, 2 *Theſ.* 3.3.

Q. Why ſhould you ſuffer?

A Becauſe Chriſt ſuffered alſo for us, leaving us an Example that we ſhould follow his Steps, 1 *Peter* 2. 21.

Q. What Care ſhould you have in Sufferings?

A. That we ſuffer for well doing, and not for evil doing, *Pet.* 3 17.

Q. What Comfort have you, if you be called to ſuffer?

A. That if we ſuffer for Chriſt, we ſhall alſo reign with him, *Tim.* 2. 12.

Q. How ſhould you carry yourſelf in Sufferings?

A. Full of the Joy of the Holy Ghoſt, and Patience, 1 *Theſ.* 1. 6. *Rom.* 12. 17.

Q. But if your Sufferings be great, you cannot rejoice.

A. Yes,

A. Yes, as the Sufferings of Christ abound in us, so our Consolation also aboundeth by Christ, 2 *Cor.* 1. 5.

Q. Are you to resist those that persecute you?

A. No, *Mat.* 5. 39.

Q. What are you then to do?

A. To do good to them that hate us, and pray for them which despitefully use us, and persecute us, *Mat.* 5. 44.

Q. Are you afraid that you cannot suffer?

A. No, for it is given us in the Behalf of Christ not only to believe, but also to suffer for his Sake, *Phil.* 1. 29.

Q. But do you trust in your own Strength?

A. No: we have the Sentence of Death in our selves, that we should not trust in ourselves, but in God, who raiseth the Dead, 2 *Cor.* 1. 9.

Q. Must all Men die?

A. Yes, it is appointed unto all Men once to die, *Heb.* 9. 27.

Q. What becomes of those that die?

A. The Body returns to the Earth as it was, and the Spirit unto God who gave it, *Eccl.* 12. 7.

Q. Are the Spirits of the Godly in Heaven before the Resurrection?

A. Yes, the Spirits of just Men are made perfect, *Heb.* 12. 23. See 1 *Thes.* 4. 14. *Luke* 23. 43. *Acts* 7. 5. *Luke* 16. 23.

Q. Are the Spirits of the Wicked in Hell before the Resurrection?

A. Yes, they suffer the Vengeance of eternal Fire, *Jud.* 5, 7. See *Prov.* 9. 18. 2 *Pet.* 2. 4. *Luke* 16. 33.

Q. What do you believe concerning the Resurrection?

A. That there will be a Resurrection of the Dead, both of the Just and Unjust, *Acts* 24. 15. See *John* 5. 28, 29. and 2. 44, 55. and 11. 24. 25. *Mat.* 21. 31, 32. *Acts* 4. 2. and 23. 6. and 24. 21. 1 *Cor.* 6. 14. and 24. 14. *Heb.* 6. 2. and 11. 35. *Dan.* 12. 3. *Isa.* 26. 12. *Job* 19. 25, 27.

Q. How

Q. How are the Dead raiſed?

A. In a Moment, in the twinkling of an Eye, at the laſt Trump, for the Trumpet ſhall ſound and the Dead ſhall be raiſed incorruptible, and we ſhall be changed, 1 *Cor.* 15. 52.

Q. How will the Bodies of the Godly be changed?

A. Chriſt will change them that they may be faſhioned like unto his glorious Body, *Phil.* 3. 21.

Q. How will that be?

A. Corruption muſt put on Incorruption, and Mortality muſt put on Immortality, 1 *Cor.* 15. 33.

Q. What followeth the Reſurrection?

A. Eternal Judgment, *Heb.* 6. 2.

Q. When will the Day of Judgment be?

A. Of that Day and Hour knoweth no Man, *Mat.* 24. 36.

Q. Who muſt come to Judgment?

A. All muſt appear before the Judgment-ſeat of Chriſt, 2 *Cor.* 5. 10.

Q. Who will judge them?

A. Chriſt is ordained of God to be the Judge of Quick and Dead, *Acts* 10. 42.

Q. According to what muſt they be judged?

A. According to what every one hath done in the Body, whether it be good or bad, 2 *Cor.* 3. 10.

Q. Will every Thing be brought to Judgment?

A. Yes, God will bring every Work into Judgment with every ſecret Thing, whether it be good or whether it be evil, *Eccleſ.* 12. 14.

Q. How will Chriſt judge?

A. Without reſpect of Perſons, 1 *Pet.* 1. 17.

Q. But will there be no Difference made at all?

A. Yes, between the Righteous and the Wicked, between him that ſerveth God, and him that ſerveth him not, *Mal.* 3. 18.

Q. What will the Difference be?

A. To the Righteous Chriſt will appear the ſecond Time without Sin to Salvation, *Heb.* 9. 28.

Q. How will he appear to the Wicked?

A. In flaming Fire, rendring Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, 2 *Thes.* 1. 8.

Q. How will this Difference be made manifest?

A. Before Christ shall be gathered all Nations, and he will separate one from another as a Shepherd divideth his Sheep from the Goats, *Mat.* 25. 33.

Q. Will the Godly be afraid in that Day?

A. No: they will have Boldness, 1 *John* 4. 17.

Q. How will it be with the Wicked?

A. They will cry to the Mountains and Rocks, Fall on us, and hide us from the Face of him that sitteth upon the Throne, and from the Wrath of the Lamb, *Rev.* 6. 16.

Q. What Honour shall the Saints then have?

A. They shall judge the World, 1 *Cor.* 6. 2.

Q. What shall the Wicked have?

A. Shame and everlasting Contempt, *Dan* 12. 2.

Q. Wherein will the Happiness of Saints be?

A. To be ever with the Lord, 1 *Thes.* 4. 7.

Q. What will be the Misery of the Wicked?

A. To be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power, 2 *Thes* 1. 9.

Q. Shall some Saints have greater Glory than others?

A. Yes, they that turn many to Righteousness shall shine as the Stars for ever and ever, *Dan.* 12. 3.

Q. Shall some of the Wicked have greater Punishment than others?

A. Yes, some shall have greater Damnation, *Luke* 20 47.

Q. How great will the Happiness of Saints be?

A. Eye hath not seen, nor Ear heard, neither hath it entred into the Heart of Man, the Things which God hath prepared for them that love him, 1 *Cor.* 3. 9.

Q. How great will the Punishment of the Wicked be?

A. They

A. They shall be cast into a Furnace and Lake of Fire and Brimstone, with the Devil and his Angels, where will be weeping and gnashing of Teeth, and Torment for ever, *Mat.* 13. 50. *Rev.* 21. 8. *Mat.* 25. 45. *Luke* 16. 24.

Q. What should the Saints do, when they consider this?

A. Rejoice in hope of the Glory of God, *Rom.* 5. 2.

Q. What should the Wicked do, when they consider this?

A. They should be forewarned, and flee from the Wrath to come.

The Character of a True Christian.

I. A True Christian is one that hath had clear Convictions of Sin (especially his Master-Sin, and Unbelief) and of Christ, that is, the Want and Worth of him; and of Judgment, that is, of Punishment, as the due Desert of Sin, *John* 16. 8.

2. He is unbottomed and broken off from himself; he hath no Confidence in himself; his Birth, Education, Parts, Performances, and best Works, are impure and imperfect in his own sight, *Phil.* 3. 3. *Isa.* 64. 6.

3. He is hardly brought to believe, he hardly believes that he doth believe, and hardly casts away his Confidence, when he doth once truly believe.

4. Upon Self-suspicion he doth greatly desire to be searched, and doth earnestly search himself, *Psal.* 139. 1. and last, and *Psalm* 77. 6.

5. He doth resolve never to go on in any Sin, or neglect any Duty

6. He prays to God most against his dearest and Master-Sin, and praises most when he hath Power against it.

7. He never repents for any Sin he hath forsaken, for any Good he hath done, or for any Affliction he hath suffered for Christ.

8. He hath Love to all Christians, and seeks Unity among all, and makes Union and Godliness the Ground of his Fellowship and Communion, *Phil.* 1. 5. 1 *Pet.* 2. 17. *Rom.* 14. 4. 1 *Cor.* 1, 9, 10.

9. In reading the Scripture, he observes what helps on his Holiness, and teacheth Self-denial, as well as what encreaseth Knowledge.

10. He cares not what he hath, whither he goes, nor what he suffers with Christ, and for him, without Sin.

11. His Faith helps on his Holiness, and his Holiness helps up his Faith.

12. Though he always resolves to follow Christ thro' every Condition, yet he much suspects and fears that he shall not be able to hold out.

13. He seeks and prizes Holiness to serve God here, as much as Happiness hereafter.

14. He fears God and Sin, more than Men and Suffering, *Gen.* 39. 9. *Dan.* 3. 17, 18.

15. He neglects not his Duty, tho' he knows there is great Danger in doing of it, *Deut.* 6. 10.

16. He is one that is careful to lay in, and to get true Grace in his Heart, as well as in his Profession; as the wise Scribe, *Mat.* 13. and wise Virgin, *Mat* 25.

17. He can and dare do nothing against the Truth, 2 *Cor.* 13. 8. Especially if he knows it.

18. He cleaves to the Lord, and follows after the Lord fully in the worst times, and when others forsake him, *Numb.* 14. 24. *John* 6. 68.

19. He respects all, and rejects none of God's Commandments, *Psalm* 119. 6. 2 *Sam.* 22. 23.

20. He takes patiently and thankfully the harshest Words, and the hardest Dealings of God, 1 *Sam.* 3. 18. 2 *Kings* 20. 19. *Job* 1. 14, to the End.

21. H

21. He is much affected with, and afflicted for the Sufferings of the Godly, and the Sins of the Wicked; as were *David*, *Jeremiah*, *Lot*, *Paul*, &c.

22. He is one that when he is recovered from his former Backslidings, remembers his former good Condition, and prizes it and praises God, and hates his Sin more than he did before, *Hos.* 2. 7. and 14. 2, 3, 8.

23. He seeks and esteems Sincerity more than any garnishing Gifts, and prizes plain and poor Christians that are honest and upright, more than they that have Parts and Wealth, if they be less sincere.

24. He is one that exerciseth a good Conscience in all things.

25. He is one that fears God, and his Name, and desires Grace for Grace Sake, *Neh.* 7. 11.

26. He is one that prays at his first Conversion, *Acts* 9. 11. God hath no still born Children.

27. He beholds Christ in the deepest Affliction, as well as in the most spiritual Ordinance.

28. He believes he shall sooner overcome his outward Enemies by praying for them, than by praying against them.

29. He prefers Christ before self, and Suffering before sinning.

30. He desires to live so holy that he may keep Christ in Heaven undispleased, the Spirit within him ungrieved, his Conscience undefiled, unwounded and unseared, his Profession unstained, his Brethren unoffended, and poor Sinners unstumbled.

31. His Care is to wait on God, to walk with God, to work all his Works in and for God, to bring his Will to submit to the Will of God in all things, to glorify God, and to gain Good to himself by all he doth and suffereth, to do what Good he can to others, and receive what Good he can from other Christians, to deny himself, and to be found in Christ's Righteousness without his own, *Phil.* 3. 9.

32. A true Christian will desire to be freed from, 1. Doubts of his Eternal Condition. 2. From the Power of Corruption. 3. From the Fire of the Law in his Conscience. 4. From the fierce Temptation of Satan. 5. From Scruples in Matters of Opinions. 6. From wicked Places and Persons, where he can neither do nor receive Good, nor be without Danger of Evil. 7. From a bad Frame of Heart, as Hardness, Straightness, Lukewarmness. 8. From the Fear of Death.

33. A true Christian desires, 1. To know God in Christ. 2. To know himself in Christ. 3. To know Christ in him. 4. To know himself as he was without Christ, *Eph.* 2. 12. 1 *Tim.* 1. 13. Wicked and wretched in respect of Sin, unwilling to do Good, and weak in respect of Good, *Rom.* 2. 9, 10, 11, and 87, and 5, 6.

A SHORT

A SHORT

DIRECTORY

FOR THE

Great, Neceſſary, and Advantageous Duty of Self-Examination, whereby a ſerious Chriſtian may every Evening examine himſelf.

Tranſlated out of *Low-Dutch*, for the Benefit of the *Engliſh*.

I. *Queſtions relating to religious Exerciſes.*

1. HAVE I had any ſenſible Communion with God in the Exerciſe?

2. Have I not neglected my private, nor my Family Duties.

3. Have I not omitted reading the Word of God?

4. Have I not omitted holy Meditations concerning, 1. The Word preached. 2. Concerning God. 3. Concerning Chriſt. 4. Concerning Sin. 5. Concerning Scriptures, the Word of God. 6. Providences, the Works of God. 7. About my Duties. 8. About Death. 9. About the laſt Judgment. 10. About Hell. 11. About Heaven, *&c.*

5. Have not I been careleſs and formal in Prayer, either private in the Cloſet, or in Family Prayer,

and performed the ſame out of Cuſtom, and not out of Love and Affection to the Duty?

6. Have I not been careleſs and ſuperficial in reading the Word, but ſerious and zealous to pray for a Bleſſing, for increaſe of Life and Light by that Duty?

7. Have I not for Haſte in worldly Buſineſs cut my Prayers ſhort, or lain upon my Bed for Idleneſs, when I ſhould have been upon my Knees?

8. Have I after Duty gone upon my Watch-Tower, to look out, and watch for a Bleſſing, and the Fruits of my Duties?

II. *Queſtions relating to Sins and Temptations.*

1. HAVE I guarded againſt and feared Temptations, or have I heedleſly ruſhed among them?

2. What Temptations have I this Day ſtriven againſt and conquered?

3. Have I this Day done nothing againſt or contrary to my Knowledge, *&c.* or have I not ſinned with full Purpoſe and Reſolution?

4. Do I not knowingly live in a Courſe of Sin, whether of Omiſſion or Commiſſion?

5. Have I carefully kept my ſelf from my Iniquity, or have I again relapſed into it?

6. Have I given any Man any Occaſion of Offence, or been offended unjuſtly by any this Day?

7. Does not Sin lye light upon my Heart, ſo that the Goſpel and Grace, and the Promiſes are leſs ſweet and precious to me?

8. When I fell into any Sin, did I ſeriouſly without Delay riſe again by Repentance, and neither palliated or extenuated my Sin?

III. *Queſtions*

III. *Queſtions relating to the Thoughts of the Heart.*

1. HAVE I kept my Heart in a ſerious ſpiritual and holy Frame, ſo to be ready at all times for the Exerciſe of holy Duties, and ſo have gone from one Duty to another?

2. Have I had the Lord always before my Eyes, and eſpecially have my Thoughts been of him when I awaked?

3. Hath Eternity made any Impreſſions on my Heart, and have I ſet Death and Judgment, with the Conſequences thereof, before my Eyes?

4. Have I made Conſcience of vain, idle and wandring Thoughts, and guarded againſt them?

5. Have I been ſerious and frequent in holy and heavenly Ejaculations all the Day, and ſo walked with God in all my Affairs?

6. Have I endeavoured, when private and ſolitary, to order and govern my Thoughts holily?

IV. *Queſtions relating to Silence, and the Uſe of the Tongue.*

1. HAVE I bridled my Tongue from vain, unneceſſary, angry and perverſe Words?

2. Have I not ſpoken Evil of any Man behind his Back? Or did the Lord call me, by diſcovering of the Wickedneſs of another, to advance and further my Neighbour's Intereſt?

3. Have I with Reverence uſed the Name and Word of God, and ſpoken thereof to the Edification of others, and myſelf at home or abroad, at my Riſing up and lying down?

4. Have I always ſpoken the Truth, and not ſometimes made Lies or half Lies?

5. Have I been ſilent when the Lord called me to ſpeak for his Glory, and the Edification of others?

6. Have I ſpoken when I ſhould have been ſilent?

V. *Questions relating to Eating and Drinking.*

1. HAVE I seriously and zealously before Meat craved a Blessing? and, with the same Devotion, returned Thanks? Or have I done it out of Custom and Fashion only?

2. Have I eat or drank with Fear, and to the Glory of God? Or did I sit down to Table with no better Design than the Beasts of the Field have, to satisfy Hunger and Thirst?

3. Have I not been immoderate in my Eating and Drinking, even to surfeiting and overcharging my Stomach?

4. Have I not risen from Table without speaking of the Name of God, or of his Word? yea, without once thinking thereon with Delight?

VI. *Questions relating to our Callings?*

1. HAVE I this Day in the Duties of my Calling, had respect to the Lord, and served him?

2. Have I been diligent in it, or idle and lazy?

3. Have I dealt just and honestly in my Calling; have I cheated no Man no manner of Way; but done to every one as I would they should do unto me?

4. Have I not broken my Promises in my Calling, but been as good as my Word?

5. Have I not overladen and overcharged myself with worldly Affairs, and been immoderately anxious, solicitous, and careful about them, to the Disadvantage and Neglect of my Soul?

VII. *Questions relating to our Carriage among others.*

1. HAVE I carried and behaved myself as a Christian ought to do, in reference to Superiors and Inferiors, Juniors and Seniors, and my Equals?

2. Have

2. Have I not neglected some Duties to them to whom I have particular Relation? Or have I done nothing contrary to my Duty to such, but duly and truly discharged them?

3. Have I (being a Father or Mother) taken care first for the Souls, and then for the Bodies of my Children, and wrought for them?

4. Have I (being a Child) honoured my Father and Mother? Have I loved them, been obedient and thankful to them?

5. Have I (being a Husband) been careful for the Soul and Body of my Wife, and loved her?

6. Have I (being a Wife) loved, honoured and obeyed my Husband, and heartily cared for his and the Family's good, *&c.*

7. Have I (being a Master or Mistress) been careful for the Souls and Bodies of my Servants, and given them good Exhortations, Reproofs, and Examples?

8. Have I (being a Servant) honoured and obeyed, been true and diligent in my Master's Concerns, as a Christian ought to do?

9. Have I (being a Ruler in either Church or State) been conscientious to do the Duties of my Place?

10. Have I (being a Subject in the State, and a Member in the Church) carried myself as becomes a Christian towards the Magistrate, and the Minister, highly respecting them, being subject and obedient to them and praying for them?

VIII. *Questions relating to our Time and Opportunities.*

1. HAVE I this Day redeemed Time for the Good of my Soul, as esteeming it precious?

2. Have I not slept too long, and more than was necessary, so that my Exercises in private or in the

Family must be shortened, or some necessary or profitable Work omitted?

3. Have I not mispent my Time with idle, unnecessary and fruitless Discourse, or with unnecessary and unreasonable Reflections?

4. Have I not fed many idle and vain Imaginations and Thoughts, which Time might have been improved to the Advantage of my Soul?

5. Have I redeemed Time from all those long and unnecessary Visits, or from long and tedious Meals?

6. Have I not lost Time with too much and long Discourse about worldly Things, or by doing more about them than was necessary?

7. Have I diligently improved my Time this Day for God, and for my eternal Salvation, striving to take Heaven by Violence?

8. Have I not this Day omitted some incumbent Opportunity, whereby I might have improved my Talent, and done good to the Souls or Bodies of others, either by Words or Works of Civility or Mercy?

9. Have I constantly observed every Opportunity to the Good of my Soul, either to my Instruction or Reproof, or to excite to more Diligence?

IX. *Questions relating to good Company.*

1. HAVE I chosen good and holy People for my Companions, and that because they are such, and for a good End?

2. Have I endeavoured to excite such by my Example, and in spiritual Conferences, to Love and good Works?

3. Have I carried my self towards them as loving them with a hearty and brotherly Affection, and peaceably?

4. Have I delighted in their Company, and rejoiced over their Prosperity?

5. Have I born their Infirmities and covered them, or done the contrary?

6. Have

6. Have I been advantagious, to them with Admonitions, Conſolations, Reproofs, Counſel, and other Service? and have I fought the like Advantage from them, and found it?

X. *Queſtions relating to bad Company.*

1. HAVE I carried myſelf prudently and wiſely among the Ungodly, ſo that they have not been a Snare to me, nor have they done me any Damage?

2. Have I carried myſelf ſo holily that I have not been a Stone of ſtumbling to any of them, but a good Example and Conviction?

3. Have I been ſerious, courteous, and compaſſionate towards them, endeavouring to do them Good by Reproofs, Inſtruction, and Admonition?

4. Have I not been aſhamed of the Word, Ways, and Children of Chriſt, when among thoſe that hate and perſecute them? *&c.*

XI. *Queſtions relating to our Carriage under various Providences.*

1. HAVE I obſerved the particular Providences of God concerning myſelf and others?

2. Have I endeavoured to diſcern the Dealings of God with my Soul and Body from my Prayers?

3. Have I been thankful for my daily Bleſſings and Benefits received from God?

4. Have I born my Croſs this Day willingly and chearfully, and in Adverſity ſubmitted to the Hand and Will of God?

XII. *Questions relating to the Exercise of the principal Gifts and Graces.*

1. HAVE I lived by Faith, depending constantly upon the Promises, and on Christ, for Help, Strength, Success, and Acceptance with God?

2. Have I with all Diligence endeavoured to express my Love to God, to Men, and to my Enemies themselves, this Day?

3. Have I deny'd myself this Day, and curbed my Passions and Affections in all Occurrences, and so behaved myself as one that denies himself?

4. Have I walked the whole Day in the Fear of the Lord, whether in Company or alone, in divine Worship and Service, or in worldly Affairs, always guarding against Sin?

5. Have I been humble and in all Things eschewed and striven against Pride and High-mindedness?

6. Have I eschew'd or shunn'd sinful Anger, and carried myself meekly before God and Men?

7. Have I been content with my State and Condition, in which the Lord by his Providence hath set me?

8. Have I been patient, not murmuring or repining (when I met with Difficulties and Oppressions) against God or Men?

9. Have I in all Things expressed and declared my Uprightness and Honesty, and shunn'd and striven against all Deceit and Hypocrisy?

10. Have I been heavenly-minded, and delighted myself in God, and striven against Earthly-mindedness.

XII. *An Epitome of the former Questions, when in the Evenings we have a little Time or Leisure to perform the Duty of Self-Examination.*

1. HAVE I been serious and zealous in my secret and private Family Religious Exercises this Day, and have I had any sensible Communion with God?

2. Have

2. Have I ſtriven againſt my Temptations, and guarded againſt my Inclinations ſince ?

3. Have I been careful to keep my Heart from Duty to Duty in a ſpiritual Frame ?

4. Have I not conceived vain Thoughts, nor preſented vain and idle Diſcourſe ?

5. Have I had through the Day many ejaculatory Prayers and Sighs ?

6. Have I thought and ſpoken much of the Word of God ?

7. Have I carried myſelf moderately, ſelf-denyingly and ſpiritually in the uſe of the Creatures ?

8. Have I injured no Man this Day, neither in Words nor Works ?

9. Have I been all the Day diligent and careful upon my Watch and Guard ?

10. Have I not neglected my Duty to thoſe I have particular Relation to ? or have I not done in this contrary to it ?

11. Have I not miſpent my Time, nor omitted any good Opportunity to do good, or to receive Good ?

12. Have I this Day been ſerious in working for the Glory of God, and my Soul's Salvation ?

13. Have I not been immoderately poring and meditating on earthly Things ?

14. Have I not given way to Pride, ſinful Anger, Diſcontentedneſs, and Impatience ?

15. Have I liv'd by Faith, and fetch'd all my ſtrength from Chriſt ?

16. Have I let my Light ſhine among Men, and been profitable both to good and bad ?

17. Have I had a right Aim and End in all my Doings ?

18. Have I watched in Love both towards God and my Neighbour ?

A short DIALOGUE between a learned *Divine* and a *Beggar*.

A Certain Divine, who (if we may believe the ancient Copies) was *John Thaulerus* himself, meeting with a Beggar, had this Discourse containing a most excellent Example of a perfect Man; whence we may be taught, how in all Things we ought to be of the same Mind, resigned to the Will and Appointment of God.

There was in Time past a certain famous Divine, who by the Space of eight Years had continually importuned the Lord by Prayer, conceiving he wanted the right Knowledge of the Truth, notwithstanding all his Learning; and spent whole Nights therein, begging of God to let him know him, and know himself, and to shew him any Man that might teach him the Way of Truth; and when upon a Time he was inflamed with a most vehement Desire thereof, a Voice from Heaven thus spake unto him, Go forth to the Church-Doors, and there thou shalt find a Man that can teach thee the Way of Truth. And going forth, he found there a certain Beggar, with patch'd and torn Apparel and filthy dirty Feet, all whose Apparel was scarce worth three Halfpence, to whom, by way of Salutation, he thus spake:

Divine. God give thee a good Morning.

Beggar. Sir, I do not remember that ever I had an evil one.

Divine. God make thee Fortunate and Prosperous; why dost thou speak in this Manner?

Beggar. Neither was I ever unfortunate or unprosperous.

Divine. Be happy! what mean these Words of thine?

Beggar. Nor was I ever unhappy.

Divine,

Divine. God ſave thee: now at laſt ſpeak more plainly.

Beggar. Truly, Sir, I will do it willingly; thou, Sir, didſt wiſh me a proſperous and good Morning, and I anſwered I never had an unproſperous or evil one; for when I am pinch'd with Hunger, I praiſe God; if I ſuffer Cold, if it Hail, if it Snow, if it Rain, if the Weather be fair or foul, I praiſe God; if I be wretched and deſpiſed, I likewiſe praiſe God; and therefore there never happened any ſad or evil Morning to me. Thou didſt likewiſe wiſh that I might be fortunate; and I anſwered that I never had been unfortunate, becauſe whatever God gave me, or I ſuffered, or whatever happen'd to me, whether it were agreeable to me, or otherwiſe, were it *ſweet* or *bitter*, I gladly received it at his Hands as the *beſt*, and therefore I was never unfortunate.

Thou ſaidſt moreover, that God would be pleaſed to make me happy; whereunto I likewiſe anſwered that I had never been unhappy; for I am fully reſolved, through his Grace, to adhere, and only to cleave to the Will of God, as the beſt (abandoning mine own Will) into which I have ſo wholly poured out mine own Will, that whatever he wills I will alſo; and for this Cauſe, as I ſaid, I was never unhappy, ſeeing that I will cleave to his Will only, and have wholly reſigned mine own proper Will.

Divine. This is very ſtrange; but what, I pray thee, wouldſt thou ſay, if the Lord of Majeſty would drown thee in the bottomleſs Pit, couldſt thou then be contented with his Will?

Beggar. Drown me in the bottomleſs Pit! Why certainly if he ſhould, I have *two Arms*, by which I would ſtill imbrace him, and claſp faſt about him; one is true Humility, and that I lay under him, and by it I am united to his moſt ſacred Humanity; the other, and that is the right Arm, which is Love, which is united to his Divinity, and by this Love given to me from himſelf, I hold him ſo faſt that he would

would be forced to go down to Hell with me; and it were much more to be wished by me to be in Hell with God, than to be in Heaven without him.—By this that Divine learned, that the most compendious way to God is a true Resignation, with profound Humility. Hereupon the Divine spake again to the Beggar, and asked him,

Divine. Good Lord! whence camest thou?

Beggar. From God.

Divine. Where foundest thou God?

Beggar. Even there, where I left all the Creatures.

Divine. But where didst thou leave him?

Beggar. In humble and clean Hearts, and in Men of good Will, which is his Temple and Dwelling place.

Divine, I pray thee, Friend, who art thou?

Beggar, Who am I? truly I am a King, and Jesus himself hath crowned me with Peace, Power, and Rest.

Divine. Art thou a King then? but where is thy Kingdom?

Beggar. Sir, the Kingdom of Heaven is within me, in my Soul; and I can now, and do by his Power in me so govern and command all my inward and outward Senses, that all the Affections and Powers of the old Man in my Soul are conquered, and are in Subjection to the new Man in me; which Kingdom, no Man can doubt, is better than all the Kingdoms, Crowns and Glories in this World.

Divine. Lord! what brought thee to this Perfection?

Beggar. My Silence, sublime Meditation, and, above all, my Union with the ever blessed God of Peace and Rest, which is my Kingdom; and to say the Truth, I could rest in nothing which was less than God; and now having found my God, I have forsaken the unquiet World, and in him I have found everlasting Peace and Rest, *John* 1. 45. *Isa.* 53. 7. *Luke* 1. 29. *Eph.* 6. 23, 24. *Jud.* 25. *Job* 42. 1.

Beams

Beams of the SPIRIT:

Or, Cordial

MEDITATIONS

Enlivening, Enlightening and Gladding

The SOUL.

To the READER.

A Dead Soul wants Light and Life, and therefore muſt needs want Joy: Yea, a Soul made alive by a new Birth hath Turns of theſe Wants, by the Remnant of the Body of Sin, which cleaveth ſo faſt on, that it cannot be put off wholly, until the mortal Body be alſo put off with it. To both theſe, Beams from the Sun of Righteouſneſs may be uſeful; to make the Firſt to riſe from the Dead, that Chriſt may give him Light, and Life, and Comfort: And to reſtore the Second, after ſome Qualms of Deſertion, Dulneſs and Diſcomfort. It was a Saint that ſaid, This is my Comfort in my Afflictions, that thy Word hath quickened me: There is a Quickening in the Word, and there is a Comfort in this Quickening; he is truly ſpiritual whom a ſpiritual Word quickeneth; and this indeed may be a Comfort to him, ſince to a Heart ſtill remaining carnal, neither Life, nor Light, nor Comfort, do appear in the Word. But in theſe Words all may be had, if thou apply them cloſe to thy Soul, as the living Prophet to the dead Child. Here is much

Virtue

Virtue in a little Room, yea, in a little Time, a Gain of Eternity.

1. WHAT Unthankfulneſs is this, to think ſo much upon two or three Croſſes, as to forget an hundred Bleſſings? What Folly is it to darken and ſtraiten our Spirits, and indiſpoſe ourſelves to the taking or doing of Good?

2. A Limb out of Joint can do nothing without Deformity and Pain. Dejection takes off the Wheels of the Soul. Joy is as Oil to the Soul; it makes Duties come off chearfully from ourſelves, pleaſingly to others, acceptably to God.

3. Let us go on to add Grace to Grace: A growing Chriſtian is always a comfortable Chriſtian: The Oil of Grace will bring forth the Oil of Gladneſs.

4. Melancholick Perſons are in a perpetual Darkneſs; all Things ſeem black and dark unto them; their Souls are as it were died black; whatſoever comes to a melancholick Perſon, comes in a dark Way to the Soul.

5. In all Grievances, let us look to ſomething that may comfort us, as well as diſcourage us; let us look as well to what we enjoy, as to what we want. As in Proſperity God mingles ſome Croſs to diet us, ſo in all Croſſes there is ſomething to comfort us; as there is a Vanity lies hid in the beſt worldly Good, ſo there is a Bleſſing lies hid in the greateſt worldly Evil. Is not our Health more than our Sickneſs? Do not we enjoy more than we want (I mean of neceſſary Things)? Are not our good Days more than our evil? But we would go to Heaven upon Roſes.

6. We muſt neither bring Sin to, nor mingle Sin with, our Sufferings; for what will trouble the Spirit more than the Trouble itſelf. We are not hurt till our Souls be hurt.

7. In ſudden Encounters ſome Sin doth many Times diſcover itſelf, the Seed whereof lyeth hid in our

our Hearts, which we think ourſelves free from. What Cauſe have we then to Fear continually, that we are worſe than we take ourſelves to be? The Force of Gunpowder is not known till ſome Sparks light on it.

8. What a Sight were it to ſee the Feet where the Head is? And the Earth to be where the Heaven is? And to the ſpiritual Eye, it ſeems as great a Deformity, to ſee the Soul to be under the Rule of ſinful Paſſions.

9. A good Heart, when any Corruption is diſcovered by a ſearching Miniſtry, is affected as if it found out ſome deadly Enemy: Touchineſs and Paſſion argues Guilt.

10. The imaginary Grievances of this Life are more than the real.

11. The way to expel Wind out of the Body, is to take wholeſome Nouriſhment; ſo to expel windy Fancies from the Soul, is to feed upon ſerious Truths; our beſt way therefore is to propound true Objects to the Mind, to work upon us; as, 1. To conſider the Greatneſs and Goodneſs of God. 2. The Joys of Heaven, and the Torments of Hell. 3. The laſt and ſtrict Day of Account. 4. The Vanity of earthly Things. 5. The Uncertainty of our Lives.

12. A Man naturally is either weaving Spiders Webs, or hatching Cockatrices Eggs; exerciſed either in Vanity or Miſchief.

13. It would much avail to the well ordering of our Thoughts, to ſet our Souls in order every Morning, and to ſtrengthen and perfume our Spirits with ſome gracious Meditations, eſpecially of the Chief and Scope wherefore we live; and how every Thing we do or befals us, may be reduced and ordered to further the main, *i. e.* God's Glory, and our own Salvation.

14. Some will be content to embrace Truth without Hatred of the World, and Chriſt without a Croſs, a god-

a godly Life without Perſecution: They will pluck a Roſe without Prickles. Such empty Conceits will be too weak to encounter with real Griefs.

15. It is a Courſe that will have a Bleſſing attending it, to join in a League one to watch over another, and to obſerve each others Ways: It is uſual to join in Prayer, why not in this?

16. Happy is he that in his Way to Heaven, meets with a chearful and ſkilful Guide and Fellow-Traveller, that carrieth Cordials with him againſt all Faintings of Spirit.

17. There is a heavy Imputation on them that comforted not the Weak; when Men will not own others in Trouble, but as the Herd of Deer forſake and puſh away the wounded from them.

18. God often ſuſpends Comfort from us to make us uſe our Chriſtian Friends, by whom he purpoſeth to do us Good: Oftentimes the very opening Men's Griefs bringeth Eaſe without any further Working upon them: The very Opening of a Vein cooleth the Blood.

19. A Chriſtian, when he is beaten out of all other Comforts, yet hath a God to run unto; and he can wreſtle with him with his own Strength, and plead with him with his own Arguments.

20. It is a never-failing Rule of diſcerning a Man to be in a State of Grace, when he finds every Condition draws him nearer to God.

21. Labour to anſwer every Relation wherein thou ſtandeſt to God: 1. As a Father, by truſting his Care. 2. A Teacher, by following his Direction. 3. As a Creator, by depending on him. 4. As a Husband, by inſeparable affectionate Love to him. And laſtly, As a Lord, by Obedience to him.

22. Deſpair is often the Ground of Hope; when the Darkneſs of the Night is thickeſt, then the Morning begins to dawn.

23. We

23. We may safely expect God in his Ways of Mercy, when we are in his Ways of Obedience.

24. By trusting any thing more than God, we make it an Idol and a Curse; it will prove a lying Vanity and Vexation, bringing that upon us which we look'd not for.

25. It is a vain Pretence, to believe that God will give us Heaven, and yet leave us to shift for our selves in the Way.

26. The Way to have any Thing taken away, and not blest, is to set our Heart too much upon it. =

27. The greatest Honour we can do to God is when we see nothing for us, but rather all things contrary to what we look for, then to shut our Eyes to all inferior Things, and to look altogether to his All-sufficiency.

28. It is an Evidence of true Trust, when we can wait God's Leisure, and not make Haste.

29. Faith doth not (especially at first) so stay the Soul, as to take away all Suspicion and Fears to the contrary, yet the Prevailing of Unbelief is taken away. The Needle of the Compass will stand North, tho' with some Trembling; and the Ship that lies at Anchor may sometimes be tossed, yet it will remain so fastened that it cannot be carried away by Wind or Weather.

30. Look not so much on these Miseries which our weak Natures are subject unto as upon God for Strength and Comfort in them, Mitigation of them, and Grace to profit by them.

31. The Time of Sickness is a time of Purging from the Defilements of Sin, which we have gathered in our Health, till we come purer out; which should make us the rather willingly to abide God's Time. Blessed is that Sickness that proves the Health of the Soul; we are best for the most Part when we are weakest.

32. In

32. In all Kind of Troubles, it is not the Ingredients that God puts into the Cup that so much afflicts, as the Ingredients of our distempered Passion mingled with them.

33. We are not much disquieted when we put off our Cloaths and go to bed, because we trust God's ordinary Providence to raise us up again; and why should we be disquieted, when we put off our Bodies and sleep our last Sleep, considering we are more sure to rise out of our Graves than our Beds; yea, we are already raised up in our Head, Christ.

34. Let us do our own Work, and leave God to do his; Diligence and Trust in him is only ours, the Rest of the Burden is his. Let us think of what is our Duty, and God will think of what is for our Comfort.

35. In the worst Times there is a Presence of God with his Children. 1. By moderating the Measure. 2. The Time. 3. In joining some Comfort with it. And, 4. By Supportation.

36. A good Christian hath, 1. A God to go to; 2. A Promise to go to; 3. Former Experience to go to, besides some present Experience.

37. What is our Life but a Web woven with some Interminglings of Wants and Favours, Crosses and Blessings, Risings and Fallings, Combats and Victories?

38. God defers; but his Deferring is no empty Space wherein no Good is done; but there is in that Space, a Fitting for the Promise.

39. It is Folly to think, that we should have Physick and Health both at once; God's Time is the best Time; resolve therefore upon waiting his Leisure; after a weary Week comes a Sabbath, and after a Fight cometh a Victory.

40. Unkindness of others to us, is but a Correction of our Unkindness to God.

41. He

41. He that cannot abound without Pride and High-mindedneſs, will never want without too much Dejectedneſs.

42. Let us not ſeek ourſelves abroad, out of our ſelves, in the Conceits of other Men. A Man ſhall never live quietly, that hath not learned to ſet light by others cauſeleſs ill Conceits of him.

43. Men that ſet too high a Price upon themſelves, when others will not come up to their Price, they are diſcontented.

44. Thoſe whoſe Condition is above their Worth, and their Pride above their Condition, ſhall never want Sorrow; yet we muſt maintain our Authority in our Places, for that is God's, and not ours; we ought to carry ourſelves ſo as we may approve ourſelves to their Conſciences, tho' we cannot have their good Word.

45. One End why God ſuffereth the Soul to tire and heat itſelf, is, that finding no Reſt in itſelf, it might ſeek to God.

46. A Man can be in no Condition wherein God is at a loſs; if Comforts be wanting, he can create Comforts; not only out of nothing, but even out of Diſcomforts. He made the Whale, that ſwallowed *Jonas*, a Means to bring him to Land.

47. The only Way to have our Will, is to bring it to God's Will. =

48. The Way patiently to ſuffer God's Will, is to inure ourſelves to do it; they that have not inured themſelves to the Yoke of Obedience, will never endure the Yoke of Suffering.

49. When we can ſay to God, If thou wilt have me poor and diſgraced, I am well content; thus a godly Man ſays Amen to God's Amen, and puts his *Fiat* to God's *Fiat*.

50. None feel more Experience of God's Providence than thoſe that are moſt reſolute in their Obedience.

51. After we have given Glory to God, by relying upon his Wiſdom, Power, and Truth, we ſhall

find him employing these for our Direction, Assistance, and bringing this about to our desir'd Issue; yea, above what we desir'd or thought of.

52. The more Passion the less Discretion; because Passion hinders the Sight of what is to be done, it clouds the Soul, and puts it on without Advisement.

53. It is good to observe the particular Series of Providence, how Things join and meet together; fit Occasions, and Suitings of Things, are Intimations of God's Will. Providence hath a Language, which is well understood by those that have a familiar Acquaintance with God: They see a Train of Providence leading one Way more than another.

54. Labour to fit a Promise to every Condition thou art in: There is no Condition but hath a Promise suitable to it.

55. He that loveth too much, will grieve too much. It is the Greatness of our Affection that causeth the Greatness of our Affliction.

56. All our Noise within proceeds from a discontented swelling Vapour of Pride: It is Air inclosed in the Bowels of the Earth that shakes it, which all the Winds cannot do.

57. There is an Art of bearing Troubles (if we could learn it) without over-troubling ourselves; as in bearing a Burthen, there is a way to poise it, that it weigheth not over heavy; if it hang all on one Side, it poises the Body down; the greater Part of our Troubles we pull on ourselves, by not parting our Care so as to take upon us only the Care of Duty, and leave the Rest to God.

58. We must not mingle our Passions with our Crosses, like foolish Patients chewing the Pills which they should swallow down.

59. He that sees not God every where, sees him no where.

60. He that loses himself in Self-denial, finds himself in the Bosom of God.

61. In

61. In Prosperity fear God; in Adversity love God.

62. Praying will make thee leave sinning, or sinning will make thee leave praying.

63. Our Weaknesses and Inabilities break not the Bond of our Duties.

64. No Sin but is easier kept out than cast out.

65. What we are afraid to do before Men, we should be afraid to think before God.

66. Nature vexed, and Nature armed, soon discovers itself.

67. They that retain the Memory of Mercies, seldom lose the Sight of Mercies.

68. Love prepares the Way to Unity, and Lowliness prepares the Way to Love.

The seraphick Soul's Triumph in the Love of God.

WHEN the all-blessed Spirit of the ever-living and ever-loving God hath given his Testimony, and set his Seal to the Soul (which before sat quivering and trembling at the Door of Hope) that God doth own, accept and pardon it; O what a Calm there is in that Soul! What Halcyon Days doth it then live in! It enjoys a Jubilee every Moment: O the Breathing and mutual Interstreamings forth of Love, that are between God and this Soul! Time steals away and is not perceived, the Soul is so busily imployed in the Contemplations of its blessed Redeemer: Hours are not accounted for Minutes, nor Days for Hours; it rather seems an Eternity than Time. The Soul is ravished with the shining forth of the Rays of Light, and forgets its self in minding

him, and is ready to say, Am I in Heaven, or is Heaven in me? Is Time gone up, or Eternity come down? Methinks I hear my beloved calling, Arise, my Love, my Dove, and come away, let me see thy Face, for sweet is thy Voice, and thy Countenance is comely, *Cant.* 2. 13, 14. O how do the Love-speaking Words of Christ affect the Heart, and even transport the Soul into Admiration! All the Pangs of the new Birth, and all its Sorrows, are now forgotten and swallowed up in Ravishment and Raptures of Joy? The Soul is so surrounded with the glittering Rays of Joy, it is even sick of Love while healed by it; now it begins to feast itself on Loves, and to chear itself with the Bridegroom's Voice, *Cant.* 4. 7. My beloved hath pronounced me fair, and there is no Spot in me; now the Day of my Espousals is come, wherein all the hidden Treasures, all the precious Jewels, all the vast Possessions, all the sparkling Beauty, all the glorious Holiness, all the divine Wisdom, all the all-sufficient Power, yea, all the All of Christ is made over to me, saith the Soul. What shall I now fear, who am more than Conqueror? What shall I want, who have all Things richly to enjoy? Who shall lay any Thing to my Charge? Who shall hurt me? Who shall daunt me, who have the Love of Jesus, and the Power of my dear Saviour to guard me; nothing shall separate between my Beloved and me, for he is mine, and I am his for ever, *Rom* 8. 35.

I. The Law is so far from being a *Boanerges* to such a Soul, that it speaks him fair, and calls him blessed: It comes not to him as of old from *Sinai*, with terrible Thunderings, but it passeth by as a still Voice, being silenced by Jesus Christ, who hath stopp'd its Mouth, and sealed it up from cursing, *Gal.* 5. 13. Jesus Christ hath fulfilled the Law, whereby the large Bill of Indictments which it had to charge, are all cancell'd: The repenting returning Soul hath now an ever-

everlasting Counsellor, a righteous Advocate at God's Right-hand, and God's Discharge within his own Breast for Acquittance: Free Grace do clasp him within her Arms, as her Heart's Delight: Mercy imbraceth and imbosoms him as her dearest Darling; and for Grace and Mercy's sake, the very Judge and Justice it self is become his Friend. So that tho' he be found a Breaker of the Law, yet upon his hearty Sorrow and Amendment, a Pardon makes up that Breach; and tho' he cannot keep the Law, his Righteousness is not the less compleat; for he is compleat in Christ, who hath outlawed the Law, and turned the Curse into a Blessing: And tho' a Christian cannot be justified by the Law, yet the Law it itself cannot but clear him, and give him the White Stone of Absolution, *Rom.* 8. 2. *Gal.* 5. 18, 23.

II. The Strength of Sin, which is the Law, being taken away, Sin itself is the less dreadful. The Christian is already freed from the reigning Power of Sin, tho' he be not as yet freed from sinning, *Rom* 5 7. He can therefore rejoice in Spirit, though Sin (an ill neighbour) dwell in Flesh: He would not willingly Sin against God that loves him; and yet he doubts not but God loves him upon his sincere and hearty Sorrow, tho' he sin against him. It makes much to his Grief that his Heart is false, but it makes more to his Joy that his God is true. Tho' his Sin reach unto the Clouds, the Mercies of his God are above the Heavens: Tho' his Sin overflows him, yet the Grace of his God overflows his Sin: And tho' the Ocean of Sin be deep, yet the deep Sea of God's Mercies is boundless.

III. As for his Wants and Troubles, he is not troubled at them; but bids all welcome with this, *The Will of the Lord be done.* He hath more Comfort in his *Benonies*, though they be Sons of Sorrow, than others have in their *Benjamins*, though they be Sons of the Right-hand. Though it be sometimes low Water with him, and his Comforts ebb, yet the high Springs of

his Joy and Consolation are not lost, but swallowed up in the Ocean of Love, where they are reserved for him to an appointed Time: He would not be delighted in, unless God will; 'tis the Will of God he looks after; and how it comes he cares not; whether cloathed or naked, it is Welcome; to have any thing or nothing, to abound or to want, to rejoice or to be sorrowful, to be full or empty, to fast or to feast, to live or to die, is all one to him; who accounts nothing his Joy but this, to be in all things as God would have him. He is one that would not be at his own Choice, but quiets himself in God's Determinations. If God sends him Comforts, he accounts not them, but God his Comfort; and if God take them away, he is not displeased; for he is not comfortless in their Absence. He knows he is always going to Heaven; and whether his Way be a Paradise or a Wilderness, whether strewed with Roses, or beset with Thorns, 'tis all one to him. He loves nothing for its own Sake, but any thing as God's Allowance. If God will take him to Heaven, he will go; if God will have him stay, he will stay; if God moves he moves; if God stand still, he pitcheth his Tent, and stirs not. He often wants Livelihood, and yet lives; for though others may have the Things, they want the Comfort; and though he want the Things, yet he hath the Comfort; and therefore he can part with his dearest Enjoyments, and trample upon his choicest Comforts, when God calls for them; as being more willing that God should be glorified in their Absence, than himself comforted in their Presence: If his Comfort cannot be wrapp'd up in the Glory of God, he would have no Comfort, 2 *Cor.* 1. 9, 10. He sees Abundance in Wants, he sees Enjoyments in Disappointments, Health in Sickness, Life in Death; and, therefore, he is never sollicitous what his Condition may be; but, with a holy Carelessness and Resignation, trusts himself to God's disposing. When he is at the highest, God is his Triumph;

umph; and so God is when he is at the lowest: He never is happy but in God; and he never wants Happiness, whatever befals him, if he have his God, *Psalm* 73. 25.

IV. The Glory of the World, which leads captive so many Hearts, takes no hold of his, *Gal.* 6. 14. For where should it enter? All his Senses are lock'd up in his Soul, and that's full of Christ, who keeps out all Things else from coming in: His Eyes are like the Sun-flowers, which do not open to every Blaze, but only to the Light and Heat of the Sun of Righteousness: His Ears are stopp'd from hearing, with Delight, any Sound but the Speakings of God, and the secret Whispers of the Spirit: His Palate can relish nothing but the heavenly Manna, the Feast of fat Things, which is Christ Jesus. There is no Smell like the Smell of Christ's Garment; and whatever he feels, 'tis but like *Esau*'s Hand, rough and unpleasant, to the Robes of his dear Saviour. As for other Things, whatever the World holds out to inveigle him withal, he can pass it by with an holy Scorn: He is not at leisure to trifle away his Time with playing with Pebbles, having Jewels and Pearls to look after. He hath seen the Glory of the Lord, and all other Shinings are but Shadows in his Eyes: That which others court with dazled Eyes, he doth not account worth a Glance of his: The Sun which shines and gives Light (contrary to the natural Sun) darkens Earth to him, and makes Heaven only to be glorious. It is not this World that he admires; he hath Dainties to live upon, for Jesus Christ is his daily Bread. 'Tis not Silver nor Gold which he calls Riches: 'Tis not Advancement which he calls Honour: 'Tis not Learning which he calls Wisdom: He can be (yea he is) rich, honourable, and wise, without them, and all in Christ. He looks on these Things to be like the Rainbow, only a Reflection of Colours, not real as they appear. All the Beauty of

the World is but Skin deep, one Blaſt defaceth it all; yea, all the Glory of the World is like Time it ſelf, and hath no other Being but a Paſſing away: All the World is nothing but a meer Chaos in an orderly Dreſs; and all it hath, is but Nothing varniſh'd over. 'Tis but a Picture drawn in Sand; 'tis a meer Vanity, which, if it be any Thing, is a ſomething worſe than nothing: Pomp is but Fancy, Gold is but Duſt, Fame is but Breath, and Praiſe a Blaſt, the World's Sweet is but bitter, its Love loveleſs, its Splendor Darkneſs, its Fulneſs Emptineſs, its All Nothing; if it be any Thing more, it is made up of Thoughts: And a true Chriſtian can as well feed on the Eaſt-Wind as any of theſe Things, which will prove like the Dreamer's Feaſt, that fills the Fancy, and leaves the Stomach empty; *Farewel, World.*

V. The worſt of Enemies that the ſeraphick Soul hath to encounter with, is a ſelf-flattering Heart, which would have him ſit down and reſt in what he hath received; but the Spirit of God is ſtronger than ſelf, and over-works, yea, works out ſuch baſe and carnal Imaginations; ſo that he cannot build his Tabernacle here, becauſe his Manſions are in Heaven. 'Tis not his Light, but the God of Light; 'tis not his Comfort, but the God of Comfort; 'tis not his Graces, but the God of Grace; 'tis not any Thing but God himſelf wherein he can quiet and repoſe his Soul, *Iſa.* 12. 2. *Jer.* 9. 23, 24. 1 *Cor.* 1. 31. Alas! the Fulneſs of Graces here, which are the fruitful Harveſt of the Seed of God, are but Gleanings to what he expects. His joyful Springs of Delight which he here enjoys, are but Autumns, nay but nipping Winters in compariſon of that everlaſting Summer which he looks to enjoy in an Eternity of the glorious Viſions of God's Face upon him. His Sabbath-days, wherein his Soul keeps Holiday with God, are but Minutes in regard of that never-ending Jubilee which he expecteth: He hath Rivers of Joy here,

here, but he esteems them as a few Drops in regard of that bottomless Sea of God's Love, wherein he longeth to bathe his Soul: His Light is clear and shining here; but the Noon-tide Sun in its brightest Lustre, is but Darkness to God, and the Lamb, who is the Light of that City to which he is hastening, *Rev.* 21. 23. Alas! he hath but a Taste of what God hath provided, and Christ is preparing, to be set before him as an everlasting Feast: He cannot but be pressing on to know that Love which passeth Knowledge, *Phil.* 3. 8. 12. He cannot be satisfied till he come to apprehend God as he is apprehended: He cannot rest any where but in Heaven it self, where his Faith shall be turned into Seeing, and his Hope into Possession; nay, 'tis not Heaven, were it not that he should enjoy God there, which could satisfy or terminate the boundless Appetite and Desire of his lingering Soul; for it is that Heaven which is in God, which is the Heaven of Heaven, which he looks after, *Psal.* 15. 11. 15. *Col.* 3. 11.

'Tis God, only God, in all, without all, and beyond all, that he is all; here he is at rest, now he is swallowed up in Satisfaction, and nothing can intermeddle with his Joy, *Rom.* 8. 31. He rejoiceth in the Lord, by whom he is in all Things a Conqueror, 1 *Cor.* 15. 37. But as for the Honour of the Triumph, he resolves to give that only to God, who gave him the Victory. *Soli Deo Gloria.*

Some short Remembrances for the Practice of every true Christian.

1. FEAR God; for not to fear him, is to fear every Thing.

2. Love thy Brother; for if thou love not him whom thou hast seen, how shalt thou love him that thou hast not seen?

3. Be charitable to the Poor, which is to relieve Christ in his Members; and be not curious, so thou knowest them to be no notorious ill Livers; for if *Lot* had been so in the Entertainment of his Strangers, he had not received Angels instead of Men: and besides, it is better to give many Counterfeits, than that one needy should go unrelieved.

4. Swear not, but what thou truly knowest: as to manifest a doubtful Truth, and that upon urgent Occasion; for by an Oath may God be greatly honoured or dishonoured: Honoured when we shall bring him to testify a Truth: Dishonoured when we bring him to witness a Falshood, which whosoever doth, the Lord will not hold him guiltless. And to avoid this, make Conscience of thy Word, and it shall be to thee as an Oath, for it is the Man that gives credit to the Oath more than the Oath to the Man.

5 Persuade thyself rather than thy Friend, to keep thy Counsel; and whatsoever Discord shall arise betwixt thee and him, as thou tendereſt the Reputation of an honest Heart, never let Malice and Hatred make thee reveal that which Love and Friendship before bound thee to conceal.

6. Hate no Man, no not thine Enemy, lest God love him; for to hate where he loves is a fearful Opposition.

7. Whatsoever is dear unto thy Body, forbear it, being any Way prejudicial to thy Soul.

8. Desire in any Thing rather to be in Substance without Shew, than in Shew without Substance.

9. Desire to live godly, tho' poorly, in this World; for the ungodly Man that dies rich shall have many Mourners at his Grave, but few Comforters at his Judgment.

10. Think of God with Wonder, speak to God with Reverence, serve him in Love, obey him in Fear, and do nothing but as in his Presence and Sight, and so thou shalt live the Life of the Godly,

and

and go the Way of the Bleſſed; thou ſhalt live in God's Fear, and die in his Favour.

Three Morning Meditations.

1. REmember that many have gone out of their Houſes able and well, who have never returned back alive, as for aught thou knoweſt may befal thee.

2. Remember that thy Conſcience will be more quiet in the Night, when thou ſhalt call to mind thou haſt begun in the Lord, and ſo carefully diſcharged thy Duty in the Day.

3. That to go forth in the World, is to encounter with many Troubles, to paſs ſome Dangers, and to perform many Duties; and therefore ruſh not forth into ſuch an Undertaking before thou haſt recommended thyſelf to the Lord to aſſiſt thee, without whoſe Bleſſing and Favour towards thee, thou undertakeſt in vain; for thy Labour will not proſper.

Pious Thoughts and Contemplations.

I. IT is dangerous putting off that to another Day which muſt be done to Day, or thou mayeſt be undone to Morrow: Now or never; now or never; if it be not done now, it may never be done, and then thou art undone for ever; Eternity depends upon this Moment; Oh! what wouldſt thou give for a Day, when it may be a Day too late? Conſider therefore in this thy Day, while it is called To-day, the Things of thy Peace, before they be hid from thine Eyes; and whilſt thou, like a blind Sodomite, doſt grope about to find a Door of Hope, Fire and Brimſtone rain about thy Ears.

II. When a poor Soul begins to be ſenſible of its Sin, and its Danger thereby, tho' it lie down in Sor-

row, yet it ſhould not mourn as without Hope, but reſolve, as the Lepers, 2 *Kings* 7. 3. to prefer an uncertain Hope before a certain Death: ſay as they, *Why ſit we here till we die? If we enter into the City, the Famine is there, and we ſhall certainly die; if we ſit ſtill here, we die alſo; now therefore come let us fall (not into the Hoſt of the* Syrians, *but) into the Hands of God; if he ſave us alive, we ſhall live; if he kill us, we ſhall but die.* Die! Oh poor Souls, never any came to God by Chriſt, but they were ſaved alive; come to him then, for he will not kill you, indeed he will not: Come to him, and ſay as the Prodigal when he came to himſelf; *How many hired Servants of my Father have Bread enough and to ſpare, and I periſh for Hunger; I will ariſe and go to my Father*, &c. Ay, do ſo, ariſe and go, for there is Hope in *Iſrael* concerning this Thing. See how his Father had Compaſſion on him, and bid him welcome home; ſay then, as *Eſther*, chap. 4. 16. *I will go in unto the King; if I periſh, I periſh.* What Soul! periſh, ſayeſt thou? No, no; the Golden Scepter is held out, thou mayeſt come and welcome; God will ſay as the King to *Eſther*, *What wilt thou? and what is thy Requeſt? it ſhall be given thee, even to the Kingdom*; Whereupon *Eſther* made a Feaſt for the King, but God will make a Feaſt for thee. Doſt thou not hear what he ſaith? *Luke* 15. 22. *Bring forth the beſt Robe and put it on him, put a Ring on his Hand, and Shoes on his Feet, kill the fatted Calf, let us eat and be merry, for this Son was dead and is alive, 'twas loſt and is found.* O who would not come unto thee, O thou Lover of Souls!

III. A Chriſtian believes that if God ſpeak the Word it ſhall come to paſs, and yet he believes that God ſpake concerning *Nineveh*, *Yet forty Days and* Nineveh *ſhall be deſtroyed*, and that it came not to paſs.

But ſtay! Is God like one of us? Can he,
When he hath ſaid it, alter his Decree?

Denounced

Denounced Judgment God doth oft prevent,
But neither changeth Counsel nor Intent.
The Voice of Heaven doth seldom threat Perdition
But with expres or an implied Condition:
So that if *Nineveh* return from Ill,
God turns his Hand, but doth not turn his Will.

IV. How much soever good Men suffer, and how ill soever it go with them in this World, if they be found in Ways of well doing, they shall do well at last; for Christ will say, *Well done thou good and faithful Servant.*

V. What a Weight doth the Scripture lay upon this Word *Soul*; 'tis the Emphasis of the Text where it is used: *Hear, and your* Soul *shall live. He that sinneth wrongeth his own* Soul. *Fear him that can kill the Body, and throw the* Soul *into Hell.* And what will it profit a Man to gain the whole World, and lose his own Soul? Soul-Mercy is the greatest Mercy; Soul-Promises the most precious Promises; Soul-Salvation the greatest Salvation; and therefore to neglect the Soul is the greatest Neglect; and that all careless Sinners will know, when they will cry out, Wo unto us, we that have rewarded Evil to our own Souls.

6. The greatest Fallacy wherewith Satan deludes many Men, is, when he makes them take Religion in Pieces, and then to take one piece for Religion. One cries up Christ, another Faith, another good Works; but what is God without Christ? or Christ without Faith? And what is Faith without Love? And what is Love without Works? But now take God in Christ by Faith, which worketh by Love, and keep the Commandments of God: This is pure Religion; this is the whole Duty of Man.

7. When the Devil inticed our first Parents to eat the forbidden Fruit, he perswaded them by this Argument, *Gen* 3. 5. Your Eyes shall be opened, and ye shall be as God, knowing Good and Evil.

His Eyes indeed were ope,
And then he had the Skill
To know the Difference
Between the Good and Ill.
Then did he know how good
Good was, when he had loſt it;
And Evil too he knew;
But ah! how dearly coſt it?

8. God gives all Men leave to pray, but he gives his Children and People leave to be bold in Prayer; and that not only for themſelves, to ſay as *Jacob*, *I will not let thee go*; but for others, as *Moſes* for *Iſrael*, and as *Luther* ſaid, Thy Will be done. Remarkable is the Boldneſs which *Abraham* uſed with God in the Caſe of *Sodom*, *Gen.* 18. 23. when he ſeems at firſt Daſh to charge God with a kind of Injuſtice, and yet but upon a Peradventure; ſix Times he comes to God, and always with a *Peradventure there may be ten righteous Perſons in Sodom.* He fell a great Fall from fifty to ten, and that but with a Peradventure neither, and yet God gives him the Hearing, yea ſeems willing to have taken leſs, if *Abraham* had but had the Boldneſs to bring his fifty to five.

Is God no more Almighty? What is Pray'r?
Bold Creature! Pray'r becomes God's Conqueror.
Rare Stratagem of War! Pray'r wins the Field;
Yet God's not overcome, but God doth yield.

9. Many ſay the Lord's Prayer who do not pray it; yea (like St. *Auſtin* before his Converſion) they are afraid leſt God ſhould hear them, and do not care that God ſhould ſay Amen to it, tho' they do themſelves. They ſay *Our Father*, but if he be their Father, where is his Honour? They ſay, *Which art in Heaven*; but did they believe it, how durſt they ſin as they do on Earth? They ſay *Hallowed be thy Name*, yet take God's Name in vain; they ſay, *Thy Kingdom come*, yet oppoſe the coming of his Kingdom; they ſay, *Thy will be done on Earth as it is in Heaven*,

Heaven, yet will not ſtand to their Words, for this is the Will of God even their Sanctification, but they will have none of that; they ſay, *Give us this Day our daily Bread*, yet mind not the Feeding of their Souls with the bread Chriſt Jeſus, which came down from Heaven; they ſay, *Forgive us, as we forgive others*; but, alas! if God ſhould take them at their Word, how undone were they, whoſe Hearts burn with Malice and Revenge even while they pray; they ſay, *Lead us not into Temptation*, yet run into it, and tempt the Devil himſelf to tempt them; they ſay, *Deliver us from Evil*, and yet deliver themſelves up to Evil, and give up themſelves to fulfil the Luſt of the Fleſh.

X. The Day of Judgment will be a *Day of Deceit*; not that it will deceive any, but it will make appear that many have deceived themſelves with vain hopes of Heaven, of which they will be diſappointed; many that have paſt Man's Approbation, may in that Day meet with God's Reprobation; and many who have looked like Gold here, will then be found Droſs, yea reprobate Silver will God call them.

XI. We ſhould not judge that worth much now, in the Time of this Life, which ſhall be but little or nothing worth in the Day of Judgment. We ſhould not judge things according to what they are now in Appearance in the Judgment of Men, but we ſhould judge righteous Judgment, that is, according to what they will be hereafter in the Day of the righteous Judgment of God. For Example, when we read how *Dives* was cloathed with Purple and fine Linnen, and fared deliciouſly every day, *who would not be* Dives *now?* But when we read of *Dives* in Hell, tormented in the Flame, *who would be* Dives *now?* So when we read of *Lazarus*, a Beggar full of Sores and wanting Bread, *who would be* Lazarus *now?* But when we read of *Lazarus* carried by Angels into *Abraham*'s Boſom, *who would not be* Lazarus *now?* Surely if it

be

be good to die the Death, it must be good to live the Life of the Righteous.

XII. Let us think what it is that will stand us in Stead in the Day of Death and Judgment, and labour for that; not for the Things that perish even in the using, but for that which endureth to eternal Life; what will Learning, Riches, Honours, Beauty, or the like, profit in the great Day of Wrath? O that Men would consider their latter End; and mark the End of the Upright, and behold the Just, for how ill soever it may go with him in this World, the End of that Man is Peace; but as for the Sinner, though he be crowned with Rose Buds, and his Paths be washed with Butter, tho' his Days be prolonged an hundred Years, he shall die accursed. To conclude; at the last there will come a Day when all Mankind shall be summoned naked without any difference of Degrees before the same Tribunal, when the Crowns of Kings and the Shackles of Prisons, when the Robes of Princes and the Rags of Beggars, when the Gallant's Bravery and the Peasant's Russet, the Statesman's Policy, the Courtier's Luxury, and the Scholar's Curiosity, shall be all laid aside: When all Men shall be reduc'd to an equal Plea, and without respect of Persons, shall be doomed according to their Works. Then shall the holy and humble Christian be declared by the Mouth of God himself to be the only wise Man, tho' scorned and abused here below; and then shall the Enemies of God, when it is too late, be driven to that desperate and shameful Confession, We Fools counted their Life Madness, and their End to have been without Honour; how they are now reckoned among the Saints, and have their Portion with the Almighty!

XIII. Ah Lord! how fickle and inconstant is Mankind; how much have we to do with ourselves, poor peevish froward Animals, that are never well, either full or fasting; either it is too hot or too cold, too

wet

wet or too dry; we would and then we would not. We are discontented if we have not, and not contented with what we have. If we have Health we would have Wealth, if we had Wealth we would exchange it for Health; when we are in Company, we have a mind to be alone; when we are alone, we wish we were in Company.

When in the Country, then the City we admire;
And when we in the City are, the Country we desire.

The City is close and too full of Company, the Country Air is too open and melancholy.

Oh! how I like, dislike, desire, and then disdain;
Repeal, repeal, and loath, and then delight again.
Myself I sometimes follow, and then myself I fly;
Beside myself I am, and in myself am I.
Myself am not myself, I am another same,
Unlike unto myself, and like myself I am.
Self-fond, self-furious too; thus like a froward Elf,
I cannot live in quiet, without, nor with myself.

We may be said to put Providence to a Stand almost, to know what to do with us; and if God did not cross us, it would be a cross to us. It is well for us, that it is ill with us; if it were not bad, it would be worse. There is scarce any thing (tho' we scarce think so) that we ought to be more thankful to God for, than for crossing us; for Woe be to us if he let us alone! It is ten to one but Heart's Desires and lean Souls would go together.

14. When a Christian is about to perform any Duty, he should say to himself as *Abraham* said to his young Men, *Gen.* 22. 5. *Abide you here, and I and the Lad will go yonder and worship*; only let him leave out this (*and come again.*) Let us say, Self tarry you here, Flesh, tarry you here, I and my Spirit must go and worship. A poor Soul may say many times, the Spirit is in him; but Oh! it is glorious, when one can say, that he is in the Spirit, and can attend upon the Lord without Distraction.

Ah,

Ah, my dear bleſſed Lord, divorce myſelf from me;
Then being ſingle, I will ſingly worſhip thee.
Yet one thing more I wiſh, for better two than one;
Thou ſaidſt, It was not good for Man to be alone.
That I unto thy Name may double Honour give,
Let thy bleſt Spirit in me, and me in thine ſtill live.

15. A Chriſtian ſhould welcome the Providence of God, as well when it comes to take away, as when it comes to give.

Laugh we to taſte the Sweet, and ſhall we lowre,
If God be pleas'd to ſend a little ſowre.

16. The Love of Pleaſure, and the Fear of Suffering, are the two great Things which keep Men from minding that which is their chief Good; which, if enjoyed, would fill them with Pleaſures in Suffering, and make them ſay with St. *Auſtin*, Ah! how ſweet it is to want the World's Sweets and Delights.

True Reſt is not attain'd by ſpending of the Year
In Pleaſure ſoft, ſweet Shades, down Beds, and dainty Cheer:
Theſe all will leave the Soul as empty of Content
As doth a pleaſing Dream when Time of Sleep is ſpent.
There is more laſting Joy in godly Sorrow's Tears
Than in all ſinful Pleaſures; for he that truly fears
The God of Heaven alone, and humbly walks with him,
He, he's the bleſſed Man, and hath a Heaven within.

17. Moſt Perſons deſire and ſeek after Eaſe and Contentment, but few know wherein it truly conſiſts. Hear how the Poet deſcribes it.

Who in his preſent State, himſelf can rightly bear,
Hath neither any Ill that's paſt, nor future Ill to fear.
The one which is no more, ought now no more to fray us;
The other which is yet to come, as little ſhould diſmay us.
Nor he that hath but little, but he that covets more;
It is not the contented Man, but covetous, is poor.

The

The Man who hungers not, he needs not Bread, I think;
The Man that never thirſty is, hath never need of Drink.

18. There would be no Heaven, even in Heaven itſelf, without the God of Heaven. If a glorified Saint were in Heaven, and ſaw not God's Face there, he would ſay, as *Abſalom* ſaid to *Joab*, 2 Sam. 14. *Wherefore am I come from Geſhur; it had been good for me to be there ſtill, unleſs I may ſee the King's Face.* Tho' Heaven be God's Dwelling-place, yea, his Preſence Chamber, yet a gracious Soul would not be at Reſt, if he ſaw not God there. It is not the Jaſper, nor the Cryſtal; it is not the Gold wherewith the Streets are paved; it is not the Pearls nor the precious Stones, that are pleaſant in his Eyes, but the Lord God Almighty, and the Lamb, who are the Light thereof. *Whom have I in Heaven but thee?* ſaith the holy Prophet. God without Heaven (if it were poſſible) would give a Saint in Glory more Content than Heaven without God.

And what is Heaven, great God!
If Heav'n's compar'd to thee?
Without thy bleſſed Preſence, Heav'n is no Heaven to me;
Nor would I be poſſeſs'd of Heaven,
Heaven unpoſſeſs'd by thee.

XIX. It is better to beg one's Bread with *Lazarus* on Earth, than to beg one's Water with *Dives* in Hell; better to be tormented with Sores in this World, than to be ſorely tormented in the World to come. Better to go from *Dives*'s Door to *Abraham*'s Boſom, than from *Dives*'s Table to the Devil's Dungeon.

XX. To ſome, as to *Dives*, Death is the End of all Comfort, and the Beginning of all Miſery. To others, as to *Lazarus*, Death is the End of all Miſery, and the Beginning of all Comfort. Lord, let my Condition

dition be such, that at my Death I may pass from Torment to Comfort, and not from Comfort to Torment.

XXI. There were three Saints, *Job*, *Elias*, *Jonah*, who desired to die out of Discontent. There were two Saints, *Simeon* and *Paul*, that were content to desire Death. And there were two other Saints, *David* and *Hezekiah*, who were not discontented, and yet were not content to die. Lord, let me rather be content to die, than be discontented to live? for tho' having with *Simeon* seen thy Salvation, I desire to depart in Peace; and with *Paul*, I long to be with Christ, which is far better; yet I dare not outface thee, as *Jonah* did, to say it is better for me to die than to live. Surely, it is not good to die in Anger, nor well to be angry unto Death. Let this then be the Care of my Soul, that while I live, I may live to thee; and then when I die, I shall live with thee. So that thou may'st be magnified, it is no matter whether it be by Life or by Death; yet seeing, as *Hezekiah* said, It is the Living that praise thee; Oh, as *David* prayed, spare me a little, and give me Strength to do thy Will, before I go hence, and be no more seen.

——— He that would try
What is true Happiness indeed, must die.
The good Man's End is surely the Beginning
Of his true Joy, which puts an End to sinning.

XXII. Christians should be very wary of all Occasions of Evil, and take heed of little Faults. *Dinah*, out of a gadding Curiosity, must needs visit the Daughters of the Land; and while she goes to see the Daughters, *Hamor's* Son sees her; and having seen her, he took her; having taken her, he lay with her; having lain with her, he defiled her. The Report thereof comes to *Jacob's* Sons; they were grieved; being grieved, they were wroth; being wroth, they meditate Revenge; meditating Revenge, they spake deceitfully; speaking deceitfully, they deceived; having deceived, they slew; having slain, they spoiled, burnt

burnt and plunder'd. See here how great a Fire a little Matter kindleth, and what great Evils proceed from small Beginnings. Take heed then of all Appearance of Evil.

XXIII. We read, 1 *Kings* 14. that *Jeroboam* sending his Wife to the Prophet, to know whether *Abijah*, his Son, who was sick, should recover, he answered, Thus saith the Lord, the Child shall die, and all *Israel* shall mourn for him, and bury him, for he only of *Jeroboam* shall come to the Grave, because in him there is found some good Thing toward the God of *Israel* in the House of *Jeroboam*.

Alas! but only One in all the House, and he,
And he of all the House must only taken be.
And shall not *Israel* mourn? 'tis surely *Israel*'s Smart;
For when the Righteous die, let *Israel* lay't to Heart.
Tho' but one little One good, that good but little One; yet
God will not, neither must his *Israel* that forget.
But why, dear infant Soul, shouldst thou breed others Woe?
Who finishedst thy Race, as soon as thou couldst go,
Farewel *Abijah*, hence there is laid up for thee
A Crown of Glory, that will never faded be.
Blest Soul! while others live to die, thou dy'st to live;
We'll die to live with thee; till then, we'll live and grieve.

24. A Christian should do nothing to which he would desire God's Absence, or upon which he may not ask a Blessing and Assistance from God; nor, as near as he can, do any thing for which he should need to ask God's Pardon. But yet,

In all that e'er we do, we something do amiss;
And our Perfection still but Imperfection is.
Our All too little is, our best is too bad;
Grains of Allowance we must beg, and Pardon must be had.

25. All

25. All that a Man gets is not Gain; few Men get Profit by their Getting. They will have a bad Bargain, that get the World and lose their Souls.

One may get Riches, and be poor;
One may get nothing, yet have Store.

26. By reason of our Sins we have Cause to be sorrowful in the Midst of our Joys; but by reason of God's Mercy we have Cause to rejoice in the Midst of our Sorrows.

How frail a thing is Man!
One sunny Day the Exhalation rears
Into a Cloud; at Night it falls in Tears.

27. He that is full of Prayer before Mercy is received, should be full of Praise when he hath received Mercy.

Oh Saviour! set me free, and I will spend those Days,
Which now I spend in begging, in singing of thy Praise.

28. Nothing stands in Men's Light so much as their Light doth; nothing continues them more in Folly than their Wisdom doth; nothing makes Men more unrighteous than trusting and resting in their own Righteousness.

For my too much of me, me very much annoys;
My too much Self-conceit, even my poor Self destroys.

29. When a gracious Heart is sensible of the Love of Christ, and by an Eye of Faith hath Sight of him, it doth more ravish and overcome his Soul than all the Reports that can be made of him. The Tongue of Men and Angels cannot set him forth so lively and so lovely as the poor Soul finds him. Who can believe Honey to be so sweet as he that tasted it knows it to be? When poor Creatures do know Jesus as he makes himself known in his Beauty, they then said as the Queen of *Sheba* said of and to *Solomon*, O Lord (for indeed a greater than *Solomon* is here) since I saw thy Wisdom, and the Order of thy House, Attendants

and

and Miniſters, there is no more Spirit in me to ſay the reſt. Ah! it was a true Report I heard of thee when I was in my natural State, but I believed not the World till I came: Oh! happy Coming, and my bleſt Eyes have ſeen it: And behold the Half was not told: Thou exceedeſt abundantly the Report which I had heard. Happy the Men, happy are thy Servants, which ſtand continually before thee, to hear thy Wiſdom, which is able to make wiſe unto Salvation. Bleſſed be the Lord thy God, which delighteth in thee, and in thee is well-pleaſed, to ſet thee on the Throne of *Iſrael*, whom he loved for ever. O Lord, help me to give my Heart unto thee; I deſire to beſtow it upon thee: Take it, Lord, 'tis wholly thine; Oh that a vain Thought might not lodge in it any more! Shall it be thus, Lord? then awake my Glory, and thou, my Soul, and all that is within me, praiſe the Lord, and bleſs his holy Name. What ſhall I render to the Lord for all his Benefits? and among all, for that which is worth all, and more worth than all the Reſt, even thy everlaſting Love?

——— I will do for that,
Alas! my God, I know not what.
But though I cannot fully pay the Shot,
Let me not love thee, if I love thee not.
Let all the Glory of my Glory be,
To give all Glory, and myſelf to thee.
This is too little, more is due;
I can't require it, Lord, 'tis true.

XXX. Tho' a Man ſhould take more care not to be evil, than not to appear to be ſo; yet he ſhould be very cautious to abſtain from appearing, and from all Appearance of Evil.

For tho' thy Thoughts and Heart be juſt, upright and good,
Yet neither Thoughts nor Heart, but Deeds, are underſtood.

The

The one explains the other; so then, exact to be,
Forbear to act what may seem only ill in thee.
Men judge the Heart to be evil, or innocent,
By what they see thee do, not what by thee is meant.

XXXI. Seeing God was so willing to put his Son to Death for our sakes, Oh how willing should we be to put our Sins to Death for God's sake. Christ died that Sinners might live.

Oh wondrous Grace! Oh Love beyond Degree,
The Offended dies to set the Offender free.

XXXII. All the Glory of the World, hath a Stain, and all the Beauty thereof hath a Spot. There is nothing altogether lovely, but Jesus Christ.

He is, but Time denies to tell you what;
Sum all Perfection up, and he is that.

XXXIII. That Man hath nothing which wants Christ, and that Man who hath Christ wants nothing. The gracious Soul cries,

In having all things, and not thee, what have I?
Let me but enjoy thee, what further crave I?

HISTORY IMPROVED,

OR,

Christian Applications and Improvements of divers remarkable Passages in History.

I. ONE of the Courtiers of King *Cyrus*, and a great Favourite, having but little Estate, when he was to marry his Daughter, was asked, *Sir, where will you have a Portion for her?* He answered, *Cyrus is my Friend.* Christians have much more Reason to say so in the Want of Things below; I can lack nothing, for the Lord is my Friend.

2. It was a sad Speech of a dying Prince, *I must now die before I begin to live.* It is the sad Condition of many a dying Man, that their Work is to do when their Hour is come, their Time is spent, and nothing is laid up for Eternity: Let us therefore finish the Work we have to do, that to die, may be the last Work we have to finish.

3. King *Artaxerxes* being ready to perish for Thirst, was constrained to drink Puddle-Water; and protested, *That he never drank Wine with half that Delight wherewith he now reliſh'd this filthy Water.* To the hungry Soul every bitter thing is sweet. In a Time of Necessity a little seems much, and that which is bad appears very good.

4. When *Cyrus* gave *Artabasus*, one of his Courtiers, a Cup of Gold, he gave his Favourite *Chrysantes* at that Time nothing but a Kiss; whereupon *Artabasus* said, *Sir, the Cup you gave me was not so good Gold as the Kiss you gave* Chrysantes. God many Times gives wicked Men Gold, but without Kisses; and godly Men Kisses, but without Gold; yet may the Righteous say, There's more Gold in their Kisses, and the Love of God, than in others Gold.

5. When the Pilot of King *Antigonus*'s Gally came and told him that the Enemy had a far greater Number of Ships than he, said he, For how many Ships dost thou reckon me? How many soever, and how strong soever our Enemies be, yet having God on our Side, there is more for us than against us, and we have no Cause to fear or despair.

6. One attempting to kill *Prometheus* the *Thessalian*, run his Sword so deep into an Impostbume, that he let out the Corruption, and saved the Life of his Enemy: So (saith *Plutarch*) a reproachful Speech delivered in Anger, or out of ill Will, is sometimes the Cause of healing some Malady in the Soul, which before was hidden or neglected.

7. *Cato*

7. *Cato* was so grave and good a Man, that none durst commit any Sin in his Presence; from whence it grew to be a Proverbial Caveat among the *Romans* one to another, Take heed what you do, *Cato* sees you. O how should Christians stand in awe of the All-seeing God! and say to their own Hearts, and one to another, Take heed of your Ways, for the Lord looks upon you.

8. It was a sad and lamentable Expression of King *Lysimachus*, who was forced to part with his Kingdom for one Draught of Water; O for what a small Pleasure have I made myself a Slave, who was just now a King! Alas, for what vain and short Enjoyments do Men run the Hazard of losing the Kingdom of God, and their own Souls?

9. A *Roman* Servant, knowing that his Master was sought for to be put to Death, cloathed himself in his Master's Garments that he might be taken for him; and so he was, and put to Death in his Stead; in Memory whereof his Master caused his Statue of Brass to be erected, as a Monument of his Kindness. O what Monuments should Christians erect for Jesus Christ, who, when we were to be put to Death, died for us! For a good Man some would even dare to die; and greater Love than this cannot be shewn, than that a Man lay down his Life for a Friend; but behold herein God manifesteth and commendeth his Love to us, that while we were yet Sinners, yea Enemies, Christ died for us.

10. When News came to King *Anaxagoras* of the Death of his Son, at which it was thought he would have been much troubled, he only calmly replied, I know that I begat him mortal. Should not Christians much more quiet themselves in the Loss of Children, which tho' they are begot mortal, yet not without hope of Immortality?

11. *Antisthenes* the Philosopher being asked what he got by his Learning, answered, That he could talk

with

with himſelf, he could live alone, and needed not go abroad and be beholding to others for Delight. Much more may Chriſtians ſay this, yea, much more than this, who have learned to know Chriſt, and the Truth as it is in Jeſus.

12. When one perſwaded *Selimus*, Emperor of the *Turks*, to beſtow the great Wealth he had taken from the *Perſian* Merchants, upon ſome famous Hoſpital for relief of the Poor; Nay rather, ſaid he, let it be beſtowed on the right Owners; and ſo it was. Ill gotten Goods given to the Poor, is no Charity; Reſtitution is the beſt Advantage that can be made of ſuch Gains. It were well if there were more *Zaccheus*-like Chriſtians in the World; for tho' by reſtoring they might be poorer in Goods, yet they would be richer in Godneſs. A little good Eſtate is better than a great bad one.

13. *St. Baſil* perſwaded himſelf, that if he were in the Wilderneſs free from the Company of Men, he ſhould be happy, and ſerve God more devoutly; but when he came there he ſaid, *I have forſaken all things, but yet I retain my old Heart.* Lord, I have often ſearched my Heart, and ſtill my Heart deceived me in the Search. O Jeſus! come and fit my Heart for every Duty, that every Duty may be fit for thyſelf.

14. One rehearſing an elegant Oration to *Ariſtotle*, in praiſe of thoſe that were ſlain in the Wars againſt the *Lacedemonians*, received this Anſwer from him, *If they were ſuch brave Men who were killed, what doſt thou think that we* Greeks *are, who conquered and overcame them?* What tho' the Enemies of a Chriſtian be many and mighty, if God ſtrengthen him, he hath enough to comfort him; for the greater his Adverſary is, the more glorious is his Victory; and the more glorious his Victory, the more triumphant his Glory.

15. A *Perſian* King had one about him, whoſe Place and Office it was to ſay to him every Morning, as he entered into his Chamber, *Ariſe, my Lord, and have regard to thoſe Affairs for which the great God*

would have you to provide. How ought we Christians to bethink us every Night what we have done, and every Morning what we have to do for and in Obedience to the great God.

16. When King *Demetrius* had taken and destroy'd the City of *Megara* to the very Foundation, he demanded of *Stilpo* the Philosopher, what Losses he had sustained: *None at all* (said he) *for Wars and Ruins can make no spoil of Virtue.* And it is said of *Bias* the Philosopher, that his Motto was, *I carry all my Goods about me*; that is, his Wisdom and Goodness: How then should a Christian live above these Things, and, like the Prophet, rejoice in the Lord, and in the Exercises of a gracious Spirit and a good Conscience, when he hath nothing but Want and Losses on every Side.

17. When the Report came to *Galienus* the Emperor, that *Egypt* was lost; *What then*, said he; *cannot I live without the Flax of* Egypt? And when he had Notice that a great part of his Dominions in *Asia* were wasted; *What then*, said he, *cannot I live without the Delicacies of* Asia? It is an excellent Thing for Christians to speak thus of their Losses, from a Principle of true Resignation and Dependance upon God; when they can truly say with *Habakkuk*, chap. 3. 17. Altho' the Fig-tree shall not blossom, neither shall Fruit be in the Vines, the Labour of the Olive shall fail, the Fields shall yield no Meat, the Flocks shall be cut off from the Fold, and there shall be no Herd in the Stalls, yet I will rejoice in the Lord, I will joy in the God of my Salvation.

18. It is said of the *Lacedæmonians*, that they never ask'd how many their Enemies were, but where they might meet them. So should Christians fall on and fight the good Fight of Faith, without considering the Number that come against them.

19. It was accounted so great an Honour to be a Citizen of *Rome*, that whoever was free of it would not be made free of any other Place. Should not

Christians

Christians then think it Honour enough to be free Denizens of the City of God? of the Heavenly *Jerusalem* which is above?

20. One of the *French* Kings carried always a Crucifix in his Hat; and when he had done any ill Thing, he would kiss that as sufficient Amends. Alas! how many who call themselves Christians, when they have committed any grievous Sin, confess it, with a *God forgive me*, as if Confession were Satisfaction, and Prayer a Pardon, and yet like the Dog soon return to their Vomit again.

21. It was observed, that the *Jews* never went out at the same Gate of the Temple they came in; of which some give this Reason, That they might never turn their Backs upon the Mercy-seat. How can they expect Mercy, who go from Mercy? How can they think to meet with God, who go backward from his Ways?

22. *Waldus*, a rich Merchant at *Lyons* in *France*, seeing one drop down dead in the Streets, went home and repented, changed his Life, and became a Preacher, and was the Founder of the Protestants called *Waldenses*, or the poor Men of *Lyons*. It is good to take Warning by other Men's Harms, and by the Sight of their Death to look after our own Life.

23. It was proudly said of *Julius Cæsar*, crossing an unknown Sea in a little Boat, and a tempestuous Storm; when they were ready to be swallowed up of the Waves, perceiving the Courage of the Pilot to fail; *Fear not*, said he, *for thou carriest Cæsar and his Fortune with thee.* How truly may a good Christian say, in the midst of all his Afflictions, Storms, and Tempests of this World, Fear nothing, O my Soul! for thou carriest thy dear Saviour Jesus Christ with thee, and art therefore most certain to be landed safely in a blessed Eternity.

24. The heroick St. *Chrysostom*, who was banished by *Eudoxia* the Empress, for the Profession of the true Christian Faith, may be an Example of invinci-

ble Constancy to all, to continue stedfast in the true Religion. " When I was driven from the City, " *Jaith he*, none of these things troubled me, but I " said within myself, If the Queen will, let her ba- " nish me; the Earth is the Lord's, and the Ful- " ness thereof: If she will, let her saw me asunder: " *Isaiah* suffered the same: If she will, let her cast " me into the Sea; I will remember *Jonah*: If she " will, let her throw me into a burning fiery Furnace, " or among wild Beasts; the three Children and *Daniel* " were so dealt with: If she will, let her stone me, " or cut off my Head; I have then *St. Stephen* and " the *Baptist* my blessed Companions: If she will, " let her take away all my Substance; naked came " I out of my Mother's Womb, and naked shall I " return thither. The Apostle tells me, If I would " please Men I should not be the Servant of Christ; " and *David* encourageth me, saying, I will speak of " thy Testimonies also before Kings, and will not " be ashamed."

25. When *Alexander* the Great came to *Diogenes* the *Cynick*, a dogged Fellow, he demanded whether he wanted any thing, or would have him to do any Kindness for him. *Diogenes*, who was sitting in a Tub in the open Air, replied, " I request nothing " of thee, but that thou wouldst stand out of the " Sun." To a gracious Soul, there is nothing comparable to the Shining of the Son of Righteousness.

26. When *Alexander* saw *Diogenes* so well content with a little, he said to those that scoft at his Humour and Condition, " If I were not *Alexander*, " I would wish to be *Diogenes*." Many could be almost Christians; were it not for this Honour, these Riches and Pleasures, I would be a Christian.

27. One asking *Alexander* how he could sleep so soundly and securely in the Midst of Danger, he replied, " I sleep very well, since I know my true " Friend *Parmenio* Watches." O how securely may

that

that Soul ſleep, over whom he watches that never ſlumbers nor ſleeps: He may ſay with *David*, I will lay me down and ſleep, for thou, Lord, makeſt me to dwell in Safety.

28. *Alexander* being asked where he would lay his Treaſures, replied, *Among my Friends*; being confident that they would there be kept in Safety, and returned with Intereſt. What needeſt thou inlarge thy Barns, O Chriſtian! Knoweſt thou not where to lay thy Plenty? Make the Friends of Chriſt thy Treaſury; let the Hands of the Widow, and the Bowels of the Poor, be thy Store-houſe: A temporal Gift will be hereby turned into an eternal Reward. There is no Ground ſo fruitful as the Boſom of the Poor, for that will bring forth an Hundred-fold.

29. *Alexander* on a time ſinging and playing curiouſly on a Harp at a Banquet, his Father, *Philip*, King of *Macedon*, ſaid to him, "Art thou not aſhamed to "have Skill in theſe Trifles?" Ah! how many Chriſtians, born to better and more noble Imployments than Dancing and Playing, have, alas! more Skill in ſuch Things than in better. But are ye not aſhamed? *&c.*

30. *Alexander*, when he ſate in Judgment, would ſtop one of his Ears to hear the other Party withal. One Tale is good till another is told. We ſhould not condemn one Plea, but hear both Sides. He that condemns a Man before he hears him, doth unjuſtly, tho' there be a juſt Cauſe to condemn him.

31. When *Alexander* ſaw an apparent great Danger near him, Now, ſays he, here's a Danger or Trial fit for the Mind of *Alexander*. Chriſtians ſhould ſay of their greateſt Troubles, Here's a Tryal for a Chriſtian. As it is ſaid of *Ignatius*, that gallant Chriſtian Martyr, when he felt his Fleſh and Bones began to be ground between the Teeth of wild Beaſts, *Now*, ſays he, *I begin to be a Chriſtian*. For, as Queen *Elizabeth* ſaid in Priſon, in her Siſter Queen *Mary*'s

Reign; "The Skill of a Pilot is beſt known in a "Tempeſt, the Valour of a Captain in a Battle, and "the Worth of a Chriſtian in a Time of Tryal."

32. When King *Philip* would have had *Alexander*, who was very ſwift of Foot, to run in the *Olympick* Games; "I would willingly do it, *quoth he*, provided "there were Kings and Princes to run againſt me." "Remember, ſaid *Antigonus* to his Heir, that thou "art the Son of a King, and that will keep thee from "baſe Actions."

33. *Epheſtion* and *Craterus*, two of *Alexander*'s principal Commanders, quarrelling, he reproved *Epheſtion* thus; "What Power haſt thou of thyſelf? what "couldeſt thou do, and where wouldeſt thou be, if "*Alexander* ſhould be taken from thee?" Some Men look big and high, who, if not upheld by the Power and Countenance of others, would ſoon fall as low as the Earth they tread on.

34. *Alexander* being asked why he did not gather Money, and lay it up in a publick Treaſury; "For "fear, ſaid he, leſt, being Keeper thereof, I ſhould be "infected and corrupted thereby." A good Caution for them that love to bear the Bag.

35. *Alexander* ſaid of two of his Courtiers, "That "the one loved the King, but the other loved *Alex-* "*ander*." May not our Saviour ſay of Profeſſors, that ſome love Jeſus, but few love Chriſt. It was St. *Auſtin*'s Saying, "That Jeſus is ſcarce loved for "his own Sake."

36. *Alexander* commanded his Treaſurer to give *Anaxarchus* the Philoſopher whatſoever he demanded; and his Treaſurer telling him that he required an exceſſive Sum, an hundred Talents; "The Man, ſaid "*Alexander*, does well, knowing, as he doth, that "he hath ſuch a Friend of me as both can and will "beſtow ſo much upon him." We may ask great Things of the great God, being aſſured that he both

can

can and will make good his Promises. He will give like a God.

37. When Word was brought to *Alexander*, that at a Feast, a Person did miscal, revile, and abuse him; It is, said he, a royal and kingly Act to suffer blame for well-doing. When ye do well, and suffer for it, and take it patiently, this is acceptable unto God, 1 *Pet.* 2. 20.

38. A young Nobleman waiting on *Alexander* as he was sacrificing, while he held the Censer of Incense there fell a Coal upon his Flesh, and burnt it, so that the Smell offended all about him; and yet, because he would not disturb *Alexander* in his Service, he did not stir to throw off the Fire from his Hand, but still held the Censer unmoved. What care ought Christians to take that they attend upon the true and living God without Disturbance?

39. *Alexander* distributing large Gifts to his Friends, was demanded what he would keep for himself; he readily answered, *Hope*. The Apostle saith, By Hope are we saved. He hath a great deal, who hath not so much Hope of Good as a good Hope.

40. *Alexander*'s Body was of such an exact and excellent Constitution, that it was said to give a sweet Scent like to a Perfume. So should a Christian's Conversation be a sweet-smelling Savour to God and Man.

41. *Phocion*, a renowned *Athenian* General, having one Day made an Oration to a numerous Assembly, and hearing that with one Voice they all highly approv'd his Speech, he was much surprized, and turning towards his Friends, said, "Surely I have uttered some Words which are not very good, that this People speak so well of me." A good Man may, in some Cases, be jealous of himself, when bad Men approve of him. Wo unto you, when all Men speak well of you.

42. *Phocion* said to one that requested an unlawful thing of him, "Thou canst not have me for a Friend "and for a Flatterer too." He is the truest Friend, that will do nothing but what consists with the truest Friendship, and a good Conscience.

43. *Phocion*, after he had done many notable Services for the *Athenians*, was put to Death by them: But a little before his Death he charged his Son never to wish ill to the *Athenians* for what they had done to him. We ought to wish them well that wish us ill; to love and be a Friend to our Enemies; to pray for, and not to curse them that despightfully use us.

44. *Phocion*'s Wife going to visit a Lady, she shew'd her all her Jewels; but she, pointing to her Husband, said, "Madam, all my Jewels are there." And *Cornelius Gracchus* coming with his Sons into a Lady's Chamber full of Jewels, said, "My Children are "my only Jewels and Ornaments." Much more may a Christian say so of his Redeemer, that Christ to him is All in All.

45. *Phocion* observing one *Cenippus*, condemned to the same Death with him, to discover much Fear; "What, says he, is it not sufficient Comfort to thee "that thou art to die with *Phocion?*" Should it not much more comfort Christians in their Sufferings, that they die with or for Christ Jesus?

46. *Socrates* (whom the Oracle pronounced to be the wisest Man in *Greece*) said, "God will be wor-"shipped with that kind of Worship only which "himself hath commanded: and he will not be wor-"shipped, saith *Cicero*, with Superstition, but with "Piety." Oh that Christians would hear and learn!

47. When *Socrates* saw one drunk, discomposed, or out of order, he used to say, *Am not I such a one?* By the Sight of other Men's Sins, Men may learn to bewail their own Sinfulness, and natural Depravedness; as holy *Bradford* the Martyr, when he saw any drunk, or heard any swear, would complain, *Lord, I*

have

have a drunken Head! Lord, I have a ſwearing Heart! And the Diſciples feared themſelves each Man rather than another, and therefore ſaid, Lord, is it I? But *Judas* he alters the Word, being the Bag bearer and meer Hireling, and he ſays, Maſter, is it I?

48. After *Dionyſius* the Tyrant of *Syracuſe* in *Sicily*, was depoſed from his Royal Dignity, and baniſhed, one aſked him what Good *Plato* and all his Philoſophy had done him; "This Benefit I have thereby, ſaid he, "that I have learnt to bear with Patience this ſudden "Change and Alteration of my Fortune." And when one judged *Socrates* by his Phyſiognomy and Countenance to be of a churliſh ſullen froward Nature, and dogged Diſpoſition; the People knowing the contrary to be true, and that he was the meekeſt and moſt ſerene ſpirited Man upon Earth, were ready to beat him; "Forbear, ſaid *Socrates*, for truly "my Temper is as he hath ſaid, but Philoſophy (*or* "*Wiſdom*) hath reformed me, and made the Altera-"tion." Ah! ſhall Heathens ſpeak more of the Efficacy of Philoſophy, than Chriſtians of Chriſtianity? God forbid. O that Chriſtians would make it appear, that they have learned the Truth as it is in Jeſus; and that the Grace of God hath appeared, and by holding forth the Word of Life hath ſhewed them the Virtues of the Lord Jeſus Chriſt, who excels all that have done virtuouſly.

49. *Socrates* wittily rebuked the Pride of *Alcibiades*, who vainly boaſting how much Land he had that lay together, he brought him a Map of the whole World, ſaying, "Pray ſhew me whereabout your "Land lies" One Prick of a Pin would have deſcribed it all. Alas! why do we boaſt? The whole World is nothing to Heaven; and that which the greateſt Man poſſeſſeth, is nothing to the Whole; why ſhould we then be proud only of Duſt, yea of Atoms?

50. "Since God, ſaid *Socrates*, is ſo careful of "Mankind, what need they be ſo diſquietingly care-

" ful of themselves?" How like is this to that of Christ? Take no Thought for what you shall eat or drink, *&c.* for your heavenly Father knows that ye have need of these Things. Let your Conversation be without Care, for God careth for you.

51. When *Socrates* in Disputation fell severly upon one of his familiar Acquaintance, *Plato* told him it had been better to have spoken of these Things in private. *Socrates* replied, " Shouldest thou not also " have told me so in private?" Reproofs are like to do little Good, when in reproving we commit the same Evil which we condemn.

52. *Æschines*, a poor Scholar, having nothing to give his Tutor *Socrates* for the Pains he had taken with him; when others presented Gifts, " Sir, said " he, I have nothing to give you; but if you will " take me, I will bestow myself upon you." " Wilt " thou so? said *Socrates*; nay then I will give thee " thyself better:" And so instructed him in Philosophy. Jesus Christ hath taken more Pains for and about us; and shall we not give ourselves to him, who will give us ourselves better again, and instruct us in Divinity, to the saving of our Souls?

53. *Antisthenes* desired nothing of this World to make his Life happy but the Spirit of *Socrates*, who was able to bear any Wrong or Injury with Contentment, and to continue in a quiet Temper of Spirit whatever befel him. Oh! if Christians had the Spirit (I will not say of *Socrates*, but) of Christ Jesus, how happy might they be in all Conditions!

54. When the Tyrant threatened *Socrates* with Death, he replied, He was willing to die. Nay then, said the Tyrant, you shall live against your Will. Nay but, said *Socrates*, whatsoever you do with me, it shall be my Will. And a certain *Stoick*, speaking of God, says, What God will, that I will: what God denies, I will not: if he will that I live, I will live; if it be his Pleasure I shall die, I will die. Ah! how

should

should the Will of Christians stoop and lye down at the Feet of God's Will, and say, Not my Will, but thy Will be done!

55. *Socrates* had such a vile Esteem of Sin that he thought it one of the greatest Torments of Men, in another Life, to be bound to commit those Sins wherein they most delighted in this Life. *Seneca* said of himself, I am too great, and born to greater Things than that I should be a Slave to my Body. And *Tully* thought him not worthy the Name of a Man, that could spend a whole Day in carnal Pleasures. Oh, Christians! what do you do more than others? Will not you live above the Flesh, and the Deeds thereof?

56. After *Socrates* was put to Death at *Athens*, *Aristophanes* rehearsed a Tragedy of his concerning *Palamedes*, who had been executed by the *Grecians* long before at the Siege of *Troy*, in which were these Verses.

Ye have slain, ye have slain, of *Greeks* the very best,
Who never any of you did infest.

At the hearing whereof the People were so moved, that they presently fell upon all concerned in the Death of *Socrates*, and brought them forth to Punishment. Oh! that we could be as nimble to apprehend and to be avenged of our Sins, which put Christ to Death, who was without Sin, who never did us any Hurt, but Good all our Days.

57. *Julius Cæsar*, the *Roman* Emperor, would never fore-acquaint his Soldiers of any set-time for Removal or Battle, that so they might be always in Readiness. What saith our Saviour to us Christians? Be ye also ready, for ye know not the Time when the Son of Man will come.

58. It is recorded of *Julius Cæsar*, that he never said to his Soldiers, *Go on*; but *Come on, and follow me*. Jesus Christ gives his People no Command to obey, but that he likewise shews them the Way; *Follow me*, is our blessed Lord's Word of Command.

59. When *Cæsar* was about 25 Years old, he wept that he had lived so long, and yet had performed no worthy Exploits; whereas *Alexander the Great*, at that Age, had conquered almost all the World. Alas! how many have lived to 25, yea to 35, it may be 40 and more Years, and have not yet done any thing toward the conquering of the World, the subduing of Sin, or the Working out the Salvation of their precious and immortal Souls.

60. When the *Roman* Senators had wounded *Julius Cæsar* to Death with 45 Wounds, *Brutus*, whom he had a Kindness for, gave him also a Stab with his Dagger; at which *Cæsar*, looking earnestly upon him, cried out *Et tu Brute? what thou my Son Brutus too?* All the Wounds that Christ receives in his Honour from the Wicked and prophane World, go not so much to his Heart, as when those that pretend to be his Children, and to profess his Name more strictly, wound him by their Iniquities; to whom he may say, What and you my Sons and Daughters too?

61. *Brutus* a while before going to visit another noble *Roman*, named *Ligarius*, and asking him, What sick *Ligarius?* No, *Brutus*, said he; if thou hast any noble Enterprize in hand, I am well. So should a Soul say for Jesus Christ.

62. Two Persons courting the Daughter of *Themistocles*, General of *Athens*; one was rich and a Fool, and the other was wise and not rich: He being ask'd which of them he would chuse for his Son-in-Law, answered, I had rather she should have a Man without Money, than Money without a Man. The best part of Marriage is in the Man or Woman, not the Means or the Money.

63. *Themistocles* having obtained a Victory, accounted it below his Dignity to stoop to take up the Spoils, tho' Chains of Gold, which the Enemy had scattered in their Flight; but said to one of his Soldiers, Thou mayest take them up, for thou art not

Themi-

Themistocles. 'Tis only for worldly Spirits, and is below the State of heaven-born Souls, to stoop to earthly Things: Worldlings may, they are no *Themistocles*, they are not real Christians.

64. *Cleopatra*, Queen of *Egypt*, told *Mark Anthony* the *Roman*, when he was angling, "That it was not "for him to fish for Gudgeons, but for Cities, "Towns, Forts, and Castles." 'Tis below Christians to look after low and little Things, that are born, that is new-born, to look after the Kingdom of Heaven.

65. *Simonides* the Poet, making an unreasonable Request to *Themistocles*, he replied, "Thou canst "not be a good Poet, if thou sing contrary to the "Rule of Musick; neither can I be a good Governor, "if I act any thing contrary to the Law." Justice must be preferr'd before Friendship or Courtesy.

66. There having been a long Feud and Difference between *Themistocles* and *Aristides*, who were both employed in the Service of their Country; at length *Aristides* thus discours'd *Themistocles*, "If we be wise, "it is high Time for us to leave off that vain Spite "and Envy we have so long born to each other, "and that we should enter into another kind of Envy "more honourable and profitable; I mean, which "of us two shall use his best Endeavour for the "Preservation of *Greece*." To which *Themistocles* return'd this Answer; "I am sorry, *Aristides*, that "herein your Wisdom and Honesty hath ap- "peared no greater than mine; but since you de- "serve the Preheminence in proposing such a com- "mendable Strife between us, I will henceforth en- "deavour to exceed you in prosecuting the same." Oh that Christians would learn from Heathens, to lay aside their particular Differences, and mind publick Unity, Peace, and Advantage; alas! shall Heathens be better at Self-denial, than the Followers of Jesus?

67. *Aristi-*

67. *Aristides* was so famous for Justice, that he was called by the Name of *Aristides* the Just: When two came before him, said he that accursed the other, This Man did you such an Injury at such a Time. *Aristides* briskly replied, "Friend, I do not sit here "to hear what he hath done against me, but what "he hath done against thee." And it was said of *Fabricius* the *Roman* Judge, that he was so just as you might sooner turn the Course of the Sun, than turn *Fabricius* from doing Justice. Oh that Christians were so famous for Uprightness and Justice, that it might be said, there is such an one the Humble, such a one the Upright, such a one the Just, such a one the Patient! It might have been said so of *Noah*, *Abraham*, *Moses*, *Jacob*, &c. and why not of us?

68. *Aristides* was observed to be never elated or proud of any Honour, nor did he ever think himself disgraced by any Fall or Overthrow; being always of this Opinion, That it was the Duty of an honest Citizen to be ever ready to offer his Body and Life to do his Country Service, without respect to, or hope of Reward, either Money, Honour, or Glory. It is good for Christians to live both above Incouragements and Discouragements, and to mind nothing so much as their Duty.

69. *Dionsiyus* the Tyrant of *Sicily*, demanding the Daughter of *Aristides* in Marriage; "No, said he, "I had rather see her burnt than to be married to a "Tyrant." It is better for Christians not to marry at all, than not to marry in the Lord: It is but poor Honour to be married to a wicked Man of Honour.

70. *Scipio* the *Roman* General used to boast, there was not one of his Soldiers but that would adventure their Lives for him, tho' it were to leap into the Sea, or to cast themselves down from an high Tower, if he required it. How much more should Christians be at Christ's Command, and not love their Lives

unto

unto the Death, especially seeing his Commands are holy, just, and good!

71. A Philosopher walking abroad, met a Woman weeping; and asking her the Reason, "Alas, said she, "I have broken my Pitcher." Walking out the next Day, he met another Woman lamenting; and demanding the Cause, she told him her Son was dead. He instantly cries out, "What did that Woman "think that an earthen Pitcher would not break? "and did this Woman imagine that a mortal Crea- "ture would not die?" Should we not expect that Changeables will change? That the Fashion of this World will pass away? Therefore we should so use earthly Enjoyments as if we were always taking Leave of them. Our Moderation of Joy and Sorrow should be known, because the End of all Things is at Hand.

72. *Mark Anthony*, after *Julius Cæsar* was slain in the Senate House, brought forth his Robe all bloody, and shewed it to the People, saying, Lo, this is the Emperor's Coat; whereupon the People, being inraged, fell upon the Murtherers and slew them. Should not Christians much more do so by Sin, which slew our blessed Lord and Saviour, and would have slain them also?

73. A great Man having injured a Philosopher, sent his Servant to intreat and charge him that he should not write against him. The Philosopher returned Answer, That he was not at Leisure to think of his Master?

74. When King *Pyrrhus* designed War against the *Romans*, one *Cineas* said to him, If we overcome the *Romans*, what Benefit shall we have of the Victory? We shall then, answered *Pyrrhus*, overcome all the rest of *Italy* with ease. But, said *Cineas*, when we have won *Italy*, what shall we do then? Why then, said *Pyrrhus*, we will pass into *Africa*, and conquer *Carthage*. Well, said *Cineas*, but when we have got all into our Hands, what shall we do then? Why then, said

said *Pyrrhus*, we will be quiet, and take our Ease, and make merry. And why, said *Cineas*, may we not do so now, without any further Travel, Danger or Trouble? Many Persons design such and such Things, and then resolve to give their Souls a *Quietus est*, and a Writ of Ease. But he that cannot be quiet in his present State, cannot promise himself Quiet in a future State. We many times go from Quiet for Quiet, and from Rest for Rest, and lose what we have in Hopes of more; why cannot we be quiet now?

75. When the Tyrant commanded that *Anaxarchus* the Philosopher should be put into a Mortar, and beaten to pieces with an Iron Pestle; he cries out to his Persecutors, *You do but beat the Shell, the Husk, the Vessel of* Anaxarchus; *you do not beat me.* Let Christians remember, that Men may kill the Body, but they can do no more.

76. *Agrippa*, having suffered Imprisonment for wishing *Caius* to be Emperor of *Rome*, was the first who was preferr'd by *Caius* when he came to the Throne, and had a Chain of Gold given him as heavy as the Chain of Iron that was put on him in Prison. If we suffer for Christ, we shall reign with him; and if our Afflictions abound, our Consolations shall abound much more; for our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory. Men may suffer for Christ, but they shall never lose by Christ.

77. One presenting *Antipater*, King of *Macedon*, with a Book which treated of Happiness, he refused it, saying, *I am not at Leisure.* How many are there that cannot find Leisure to receive the Book and Word of Happiness presented by Christ to save their Souls?

78. *Zenophanes*, when one *Læsus* called him Coward because he would not play at Dice with him, said, "I "confess I am a very Coward in those things that are "Evil, for I dare do nothing at all with them." It

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is better to be reproached for not doing Evil, than to do Evil and avoid Reproach.

79. *Pericles* being requested by a Friend to bear false Witness on his Behalf, and to bind it with an Oath, told him, *I am your Friend as far as the Altar*; as if he had said, saving my Conscience and Duty to Heaven. When any would tempt us to Sin, let us tell them, your Friend or your Servant *usque ad aras*, I will do any Thing to please and oblige you, without displeasing God and my own Conscience.

80. When *Agesilaus* his own Father would have had him give Sentence in a Cause contrary to the Law; "Father, quoth he, you yourself have taught me from "my very Childhood to obey the Laws. I will there- "fore be obedient to your good Precepts, and pass no "Judgment contrary thereunto." In Cases of Justice we should know no Man after the Flesh, but be as *Levi*, who knew not his own Father.

81. *Aristarchus* scoffing at the great Number of Sophisters in his Days, said, That in former Ages there could hardly be found seven wise Men throughout the World; but in our Days, quoth he, we have much ado to find so many Fools. It is a bad Age when Men are wise in their own Eyes.

82. News being brought to *Zeno* the Philosopher, that his Ship, with all the Goods and Merchandize, were cast away and lost; "Thou hast done well, O "Fortune, quoth he, to drive us to our studying "Gown, and our Philosopher's Life again." Christians should look upon their Losses and Afflictions as designed by Heaven to draw or drive them nearer unto God in Piety and Holiness of Life.

83. After King *Antigonus* had been long sick of a lingring Disease, and was recovered again; "Well, "said he, I have got no harm by this Sickness, for "this hath taught me not to be so proud, by putting "me in mind that we are mortal." What saith the Prophet? It was good for me that I was afflicted.

84. *Euda-*

84. *Eudamedes* seeing *Zenocrates*, an old Man, studying Philosophy among young Scholars in an Academy, demanded of one what he was; and being told, he was one who sought after Virtue, "Why, quoth "he, if he be still studying, and still seeking after it, "when will he have time to use and practise it?" Alas! how many are there, that are ever learning, but never come to the Knowledge of the Truth!

85. *Polemon* coming into the School of *Zeno*, with his drunken Company crown'd with Garlands, purposely to ridicule him and his Philosophy, *Zeno* nevertheless went on with a Lecture of Temperance, pressing it so far that it wrought much on *Polemon*, yea so much that he immediately abandon'd his former Courses, and became his Disciple, proving afterward the strictest of the whole Sect. How many have been caught at Sermons, and of vile Sinners have become sincere Converts?

86. *Timotheus* the *Athenian* General, giving an account to the Senate of his many Victories and Exploits, he often intermix'd this proud Saying, "In this "Action Fortune (or Heaven) had no Hand." After which it was observed, that he never prosper'd in any thing which he undertook. If we give not Glory to God, he disowns us.

87. *Flaminius*, the *Roman* General, having set the *Greeks* at liberty, they were so overwhelmed with Joy, and cried out so loud and incessantly, Our Saviour! our Saviour! that it is said the very Birds in the Air, being astonish'd at the Noise, fell down to the Earth. O with what Shoutings and Exultations should Christians cry out much more of Jesus-Christ, Our Saviour! our Saviour! since he hath set them at Liberty from Satan, Sin, and the Wrath to come?

88. *Crates* the Philosopher threw his Gold into the Sea, saying, I will destroy thee, for fear thou destroy me. If Men do not put the Love of the World

to

to Death, the Love of the World will bring eternal Death unto them.

89. A Stranger coming Ambaſſador to the Senate of *Rome*, and colouring his grey Hairs and pale Cheeks of a freſh vermilion Hue, a grave Senator eſpying the Deceit, ſtood up and ſaid, What Sincerity can we expect at this Man's Hands, whoſe Looks and Lips do both lie? This is the true Picture of a falſe diſſembling Hypocrite.

90. When King *Philip* aſked *Democritus* if he did not fear to loſe his Head; No, ſaid he, for if you take away this Head, the *Athenians* will give me an immortal one for it: That is, they would ſet him up a Statue in the Treaſury to his eternal Fame. Should not Chriſtians live above the Fear of Death, and ſay, with the Apoſtle, For which cauſe we faint not; but though our outward Man periſh, yet the inward Man is renewed Day by Day; for our light Affliction, which is but for a Moment, worketh out for us a far more exceeding and eternal weight of Glory?

91. *Epaminondas*, and King *Philip* of *Macedon*, were both obſerved, after great and unexpected Victories, to be, in outward Appearance, at leaſt, very ſad, rather Mourners than Triumphers: For no other Reaſon but for fear of ſome eminent Misfortune or Diſaſter; for they held it ominous among the Ancients, to have long and high Proſperity. One of them had this good Saying, tho' ill enough meant by him; God will not endure that any ſhould think well of him, but himſelf. 'Tis much according to Scripture Diſcovery, that when Men glory in their Pride, God will ſtain the Pride of their Glory.

HOLY BREATHINGS,

In several Divine Poems upon divers Subjects and Scriptures.

Divine Hymns on the Sacrament of the Lord's Supper.

HYMN I.

1. OUR holy Mediator Christ,
In time appear'd in Flesh,
To reconcile our Souls to God
In Truth and Righteousness.
2. Our Nature he upon him took,
On which grim Death did pass;
And, to appease his Father's Wrath,
He crucified was.
3. This Power he had to lay Life down,
And take it up again;
The God-head in him did triumph,
Although his Flesh had Pain.
4. And conquering he hath took Place
At his Father's Right-hand;
The Cherubims of Glory all
About his Throne do stand.
5. His Spirit now hath Influence
Upon the Hearts of those
(With full Divine Authority)
Whom he before had chose.
6. To keep them safe they might not fall,
As they did once before;
But in Communion live with him,
And serve him evermore.

HYMN

HYMN II.

1. HERE is a Banquet thou haſt made,
A Table of fat Things;
Repleniſhed it always is,
Food ſuitable for Kings.
2. The Fare is thine, of thine own Coſt;
The Lamb is of thy Fold:
It is the beſt in all the Flock;
Better to us than Gold.
3. No Spot in him was ever found,
No Blemiſh, but all pure;
Yet for us he had many a Wound;
Thy Wrath he did endure.
4. He drank a full Draught of thy Cup,
That no Wrath might remain;
That we might drink in Draughts of Love,
And live to thee again.
5. And ſpend our Days upon the Earth
In Joy, through thine own Spirit;
Until we come thy Glory great
In Heaven to inherit.

HYMN III.

1. HOſanna to King *David*'s Son,
Hoſanna to the Chriſt
That in the Father's Name doth come,
Hoſanna in the Higheſt.
2. For thou waſt ſlain, and art alive,
Redeeming us to God,
From every Nation, Kindred, Tongue,
By thy moſt precious Blood.
3. Corruptive Things, as Silver is,
And Gold, redeem'd us not:
But Chriſt, our Saviour's precious Blood,
A Lamb without a Spot.

4. To

4. To him that ſits upon the Throne,
And Chriſt the Lamb therefore,
Be Glory, Bleſſing, Strength, Renown,
And Honour evermore.

HYMN IV.

1. THE Glory of Salvation
Will come, and will not ſtay:
Our earneſt Suit is to the King,
Lord, ſend thy Son away.
2. We are thy Bride, eſpous'd we are
Unto the Lord, the King;
The Marriage Supper draweth nigh,
And in our Ears doth ring.
3. The Wedding and the crowning Day
Joyful to us will be;
Enter we ſhall his Palaces,
Our Royal King to ſee.
5. No Wrinkle then ſhall on our Cheeks,
No Spot be on our Face;
But comely all we ſhall appear,
In beautifying Grace.
5. Yea, Face to Face we ſhall him ſee,
With Glory and Delight;
And in his Preſence ever be,
Praiſing him Day and Night.

HYMN V.

1. LO Chriſt is ſacrific'd for us,
Our Paſſover from Heaven;
Now therefore let us keep the Feaſt,
Not with old Lumps of Leaven.
2. Who eat and drink unworthily,
Their own Salvation earn;
Becauſe they want a ſpiritual Eye,
His Body to diſcern.

3. Our

3. Our Hearts with Care examined,
Let us be ſtirred up
To eat of this celeſtial Bread,
And drink this ſacred Cup.
4. As often as we eat this Bread,
And drink this ſacred Wine,
We ſhew our Saviour's Death until
He come the ſecond Time.

HYMN VI.

1. THE Heavens now retain our Lord,
Until he comes again;
And for the Safety of our Souls,
He there doth ſtill remain.
2. A Prieſt he is to make our Peace,
An Advocate to plead;
He's a Fore-runner to poſſeſs;
To Heaven he will us lead.
3. Our Peace is made, our Right is gain'd,
A Poſſeſſion we have:
Our Evidence is firmly ſeal'd
On this Side of the Grave.
4. And quickly ſhall our King appear,
And take us by the Hand,
And lead us fully to enjoy
The promis'd holy Land.
5. O let us live a holy Life,
And to thee Honour bring:
Let's follow Chriſt wheree'er he goes,
And to his Honour ſing.

HYMN VII.

1. THY Acts, O Lord, thy noble Acts
In this Feaſt do we ſee:
Tho' Rebels are in Bondage ſtill,
Thy Children they are free.

2. Free from their Sins, thy Wrath and Hell,
By Christ our Advocate;
Who daily intercedes for us
Before the Mercy-seat.
3. That we now being brought to God,
Who once were gone astray:
By Christ, the Bishop of our Souls,
May sing his Praise alway.
4. And whilst we live we are engag'd,
And taught by Gospel-light,
To set our Faith and Hope on work,
We walk not yet by Sight.
5. But heavenly Glory will break forth
At last, and will not stay;
Angels and Saints at last will come,
And call us all away.

HYMN VIII.

1. THINE Eyes, O Lord, are still on us,
Howe'er the Case doth stand:
A Table thou hast furnished,
Made ready by thine Hand.
2. Provisions of Heaven's dress,
Food of the best have we;
The Fruits of his own Righteousness;
Choice Streams of Purity.
3 Justification is our Wine,
Salvation is our Bread;
Eternal Life is placed in
Our King, our Crown, our Head.
4. No People now in all the World,
Are better fed than we,
Our Manna's from the Royal Throne,
By thy Divine Decree.
5. In Trouble we are safely kept,
And guarded by his Power,
In the midst of all our Enemies,
Who soon would us devour.

6. In

6. In Honour of his holy Name,
Rejoice with one Accord;
And let the very Heart rejoice
Of them that fear the Lord.

A Soliloquy on the Lord's Supper.

1. GIVE me my captive Soul, or take
My Body alſo thither;
Another Life like this will make
Them both to be together.
2. Before that Sin turn'd Fleſh to Stone,
And all our Lump to Leven;
A fervent Sigh might well have blown
Our innocent Earth to Heaven.
3. For ſure when *Adam* did not know
To ſin, or Sin to ſmother,
He might to Heav'n from Paradiſe go,
As from one Room t'another.
4. Thou haſt reſtor'd to us this Grace,
By this thy heavenly Blood;
Which I can go to when I pleaſe,
And leave Earth to their Food.

Another on the ſame.

1. WElcome ſweet and ſacred Cheer,
welcome dear:
With me, in me, live and dwell,
For thy Neatneſs paſſeth Sight;
thy Delight
Paſſeth Tongue to taſte or tell.
2. O what Sweetneſs from the Bow
fills my Soul;
Such as is and makes Divine!
Is ſome Star (fled from the Sphere)
melted there,
As we Sugar melt in Wine?

3. Or hath Sweetneſs in the Bread
made a Head,
To ſubdue the Smell of Sin?
Flowers and Gums, and Powders giving
all their Living,
Leſt the Enemy ſhould win!
4. Doubtleſs neither Star nor Flower,
hath the Power,
Such a Sweetneſs to impart,
Only God who gives Perfumes,
Fleſh aſſumes,
And with it perfumes my Heart.
5. But as Pomanders and ſweet Wood
ſtill are good,
Yet being bruis'd are better ſcented;
God, to ſhew how far his Love
could improve,
Here as broken is preſented.
6. Let the Wonder of this Pity
be my Ditty,
And take up my Lines and Life,
Hearken under Pain of Death,
Hands and Breath,
Strive in this, and love the Strife.

God and the Soul.

1. MY God is all Things unto me,
All God is alſo mine;
I am, O Lord, wholly in thee,
And alſo wholly thine.
2. The Powers of each created Good,
In God are all contain'd:
In him my Comforts all do bud,
Flouriſh, and are maintain'd.
3. He gave me all that he had made;
All which did not ſuffice
My larger Soul; therefore I pray'd;
He gave himſelf likewiſe.

4. I'th'

4. I'th' midſt of Good I live and breathe,
In him I'm only bright;
The Rays with which I ſhine beneath,
Are borrowed from his Light.
5. O Lord, I am not all mine own,
Nor for another free;
Let Life be a Reflection
Of Beams receiv'd from thee.
6. All Things below thee (Lord) I judge
To be below my Soul;
O let my nobler Mind e'en grudge
It ſelf in Duſt to rowl.
7. Be more myſelf, O Lord, to me,
Than I myſelf have been:
Make me, O God, more one with thee
Than with myſelf! *Amen.*

Becauſe thy loving Kindneſs is better than Life, my Lips ſhall praiſe thee, Pſalm 63. 3.

1. THY Love is beſt, and they are bleſt
That do the ſame enjoy;
They need not fear, but caſt off Care;
Nothing can them annoy:
2. Thy Kindneſs eke, O who can ſpeak
Of it, as it is due!
Thy Faithfulneſs is nothing leſs,
For thou art ever true.
3. Better is Love that's from above,
Than all Things that are here:
'Tis better far than all we are,
Our Lives are not ſo dear.
4. The Love of Man, get it who can,
Doth always ebb and flow:
But thine doth laſt, and doth not waſte,
As thy dear Children know.

5. O grant me ſtill, that all thy Will
I may obſerve for ever:
That I may not make Earth my Lot,
Let me forſake thee never.
6. Thy Love, Lord, let on me be ſet;
Thy Kindneſs is the Thing
That I deſire, and ſtill admire;
Thou art my God and King.
7. Thy Love is free, Lord, give it me;
Thy Favour to me ſhow,
That even I continually
Thy Faithfulneſs may know.

A Divine DIALOGUE between Jeſus and the Soul, Matth. 11. 28. *Come unto me all ye that labour and are heavy laden, and I will give you Reſt.*

Soul. COME *unto me.* What Voice is this I hear?
Jeſus. It is the ſweet Voice of thy Saviour dear.
He calleth labouring Sinners to him to flee:
He calleth laden Sinners, ſuch as thee:
He calleth Sinners, bids them come away:
He calleth all: O why then ſhouldſt thou ſtay?
He calleth ſuch as by Sin are undone:
He calleth thee, therefore unto him run.
Soul. But how ſhould I come to thee, bleſſed Lord?
Sin is the only Thing by thee abhorr'd,
And I am nothing elſe but Sin; and thou
Wilt not of Sin, of the leaſt Sin allow;
Beſides thou art in Heaven, and how ſhall I
Reach unto thee, thou art above the Sky?
And I poor Creature, grov'ling on the Earth,
The Mold from which at firſt I came by Birth.
Jeſus. Remember, Soul, my bleſſed Word that ſaith,
That coming to me is alone by Faith.
Soul. Thou, Lord, that putteſt Faith into Man's Heart,
Beſtow on me that Gift; to me impart

Such

Such other Graces as may let me see
My want of Christ, that I may come to thee.
My Sins thou knowest a heavy Burden are,
A Load that is too big for me to bear.
No Slave that's under *Turkish* Tyranny,
Is under such great Servitude as I.
But it is unto thee, O Christ, I come,
Believing in thee; O make me a Room
Within thy Arms; take me into thy Heart,
And since my Faith is weak, strong Faith impart.

Jesus. Poor Soul! take Comfort tho' thy Faith be small;
A Grain of Mustard-seed's smallest of all:
Yet I of Mustard-seeds of Faith allow,
So that thy Soul unto my Scepter bow.
Nay, of one Grain, a Wonder let it be,
To thy poor Soul, that such Love is in me:
That I accept of Faith, even of the least,
That I receive so poor, so vile a Guest
As wretched Man, who nothing hath to bring
To make him acceptable but his Sin.

Soul. O blessed Jesus! mount me on the Wing
Of holy Faith; let me not feel the Sting
Of Conscience, but let me answer all
That I believ'd, and went at Jesus Call.
My Saviour call'd, and I unto him went;
He gave me Faith, and help'd me to repent.
I come with Sorrow that I sinned have;
I come with Faith, that thou my Soul wilt save.
It is but weak, O Lord, I must confess;
It is a feeble Hand, but ne'er the less
It is the Hand of Faith and it is true
It lays hold on thee, claiming but its Due:
That is, the Rest which thou hast promised me,
And my poor Soul is restless till with thee.
Rest is that Good all Creatures do desire;
Rest is that Good to which all Saints aspire.

If the Body's Reſting after Labour be
So ſweet, ſo pleaſant, as we know and ſee,
Then what is it to have the Soul to reſt
In the Enjoyment of a God ſtill bleſt?
From thee is all the Reſt for which I look,
For it is written in thy ſacred Book,
That thoſe that caſt and roul themſelves on thee,
Thou wilt receive: O Lord, receive thou me:
For ſtill in Prayer I will pray (tho' brief)
Lord I believe, Lord help my Unbelief.
Thou art now mine by Faith, I thine by Love,
From this Perſwaſion let me never move.

O that my Ways were directed to keep Thy Statutes.
Pſalm 119. 5.

1. O That I could ſtand firm at laſt,
And not be reeling to and fro!
O that I could my God hold faſt,
And never, never, let him go!
2. How often do I go aſtray,
And leave my Reſt, my wonted Bliſs,
Like a loſt Sheep in the Highway,
Which dangerous and barren is.
3. I have no Pleaſure in my Sin,
And yet I act it o'er and o'er:
I'm ſtill the ſame that I have been,
Though fain I would be ſo no more.
4. I long to keep the Law of God,
But ſtill I break it, to my Pain:
My Stomach ſerves to take that Food,
But ſtreight I caſt it up again.
5. My God! O take me unto thee;
With fire-hot Zeal melt thou my Heart,
That now I may new moulded be,
And made ſound in my better Part.
6. Lord, lead me by thy Grace that I
May never wander from thee more;
Thou art my Life, I cannot die;
Thou art my all, I can't be poor.

I see another Law in my Members, warring against the Law of my Mind, &c. Rom. 7. 23.

WRetch that I am! my Wishes are my Pain;
Two Laws so different rend my Heart in twain.
My Heart divided, bleeds in either Part!
Offending either Law, I'm sure to smart!
Inslav'd to Sin, I'm forc'd to bear this Yoke:
I kiss the Rod, ev'n whilst I feel her Stroke.
Th' ungrateful Serpent in my Breast I warm!
I drink down Poison, and embrace my Harm.
My Pleasure is my Trouble, and the Heat
Of fond Desire, what is't but a cold Sweat?
Alas, I'm taken with the Baits of Sin!
Those corrupt Joys but feed the Worm within.
I triumph when my Heart He Pris'ner takes;
My Mind is griev'd thus at the Spoil it makes.
O Jesus, for me wounded! see my Wound!
Give me thy Bruises that I may be sound!
With thy Blood wash my Heart, in Blood imbru'd;
Give me that Peace, which may this War conclude.

Help thou my Unbelief, Mark 9. 24.

HELP, Master of my Faith! I'm forc'd to wink
At this bright Truth! in these great Depths I sink!
O 'tis beyond my Reach, I cannot tread,
Nor can I swim unless thou hold my Head!
My Reason's at a Stand; thus are thy Ways
Past finding out! How dazling are thy Rays,
O Son of Righteousness, to human Sight?
Thou art so glorious, I can't see for Light.

My

My Joys are chang'd to Doubts and Fears which roul
Like ſtormy Billows in my wavering Soul!
Shine forth my Sun, amidſt theſe Showers of Tears;
Let thy clear Beams pierce thro' theſe Clouds of Fears.
Shew me thy hidden Manna, Angel's Food;
I long to taſte, and ſee that thou art good.
I'm come to ſee the Lord, tho' vile and poor;
O let me in, I'll die elſe at thy Door.
O Lord, reſtore me to thy Grace,
I hope thou doſt but hide thy Face.
O Jeſus, do but look on me;
Like *Peter*, I'll weep bitterly.
By thy bright Face ſhew me my Stain,
I'll pour forth Tears to waſh it clean.
I hope the Day will come again anon;
The Sun of Righteouſneſs is ſet, not gone.

Having the Loins of your Mind girded.

THERE is a God! my Soul, how durſt thou ſtray?
Thou'lt meet his Vengeance, if thou go this Way:
Return, return, lo this Path ſeems too broad,
Here many go; the Way to Heaven's no Road.
My Soul put on thy Garments, gird them faſt,
'Twill make thee comely thus to go ſtraight-lac'd.
And now I am reſolv'd, in ſpight of Hell
And my falſe Heart, I'll ſtill ſtrive to do well.
In all my Warfare, I'll hold faſt my Shield;
Then Satan do thy worſt, I'll win the Field.

A Farewel to the World.

1. FAlſe-hearted World, farewel, I find
thee too unkind.
I took thee for a Friend; did love to play
with thee all Day,

But

But thou didſt cheat me ſtill; I to my Shame
loſt every Game.
Thy Stakes were Pleaſures and deceitful Toys;
Mine were true Coin, full Weight, large ſolid Joys.
2. Now thou haſt got all that I had, I ſee
thou ſlighteſt me.
Thou uſedſt to embrace me kindly, and
give me thy Hand,
With many Promiſes of Love; but lo
thou art my Foe,
Though all my ſerious Thoughts and Company
(Fool that I was) I left to follow thee.
3. But I'll return to them again; I'll roam
no more from Home.
The Mind that ſtays within, ſhall ne'er complain
of Wind or Rain,
Of Care or Grief; for Storms ſhake only Breaſts
that ſeek their Reſt
Without Doors, where is nought but Toil; as tho',
To be kept warm, they'd lie in Beds of Snow.
4. Great God, I leave the World and come to thee;
open to me,
I call; O let me find thy Throne of Grace,
I ſeek thy Face.
I'll die to Sin, put off myſelf, and then
be born again.
Chriſt's Blood ſhall be my Life; the Word that can
Call up the Dead, is Breath to the new Man.

A Morning Hymn of Praiſe.

1. O Lord, we now lift up our Eyes,
And leave our ſluggiſh Bed;
But why we wake, or why we riſe,
Comes ſeldom in our Head.
2. Is it to ſweat or toil for Wealth,
Or ſport our Time away,
That thou preſerv'ſt us ſtill in Health,
And giv'ſt us this new Day?

3. No,

3. No, no, unskilful Soul, not so,
Be not deceiv'd with Toys;
Thy Lord's Commands more wisely go,
And aim at higher Joys.

4. They bid us wake to seek new Grace,
And some fresh Virtue gain;
They call us up to mend our Pace,
Till we the Prize attain.

5. That glorious Prize for which all run,
Who wisely spend their Breath;
Who when this weary Life is done,
Are sure of Rest in Death.

6. Not such a Rest as here we prove,
Disturb'd with Cares and Fears;
But endless Joy, and Peace, and Love,
Unmix'd with Grief and Tears.

7. Let's now adore the gracious Hand
That brought us to this Light;
That gave his Angels strict Command
To be our Guard this Night.

8. When we laid down our weary Head,
And Sleep seal'd up our Eyes;
They stood and watcht about our Bed
To let no Harm come nigh.

9. Now we are up, they still go on,
And guide us through the Day;
They never leave their Charge alone,
Whate'er besets our Way.

10. And, O my Soul, how many Snares
Lye spread before our Feet:
In all our Joys, and all our Cares,
Some Danger still we meet.

11. Sometimes the Sin does us o'ertake,
And on our Weakness win;
Sometimes our selves our Ruin make,
And we o'ertake the Sin.

12. O save

12 O ſave us, Lord, from all thoſe Darts
That ſeek our Soul to ſlay;
Save us from us, and our falſe Hearts,
Leſt we our ſelves betray.
13. Save us, O Lord, to thee we cry,
From whom all Bleſſings ſpring;
We on thy Grace alone rely,
Alone thy Glory ſing.

An Evening Hymn.

1. NOW, Oh my Soul, the Day is gone,
Which in the Morn was thine;
Its Glaſs again no more ſhall run,
Its Sun no more ſhall ſhine.
2. It's true alas! the Day is gone,
Ah were it only ſo!
Is it not loſt as well as done?
Caſt up thy Counts, and know.
3. Ah! From what Vice have we refrain'd
To break the Courſe of Sin?
Ah! what new Virtue have we gain'd
To make us rich within?
4. Forgive us, Lord, we humbly pray;
Mercy is thy Delight;
And give thy Angels charge that they
May be our Guard this Night.
5. O let our laſt be our beſt Hour
And bring us to our Home,
Where we may ſing and bleſs the Power
That made us thither come.
6. And bleſs, O Lord by thy wiſe Grace,
That governs all our Day,
And to the Night aſſigns its Place
To reſt us in our Way.

7. If

7. If Work the labouring Hand impair,
  Or Thoughts the serious Mind;
Both are considered by thy Care,
  Both fit Refreshment find:
8. Fit to relieve their present State,
  Fit to prepare for th' next;
While we are taught to meditate
  This plan, and useful Text.
9. As we each Night lay down our Head,
  Each Morning ope our Eyes;
So shall the Dust be our last Bed,
  From whence we hope to rise:
10. To rise and see that glorious Light
  Spring from those Eyes of thine;
Not to be check'd by any Night,
  But clear for ever shine.

FINIS.